

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration



Christmas Song

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry!
And the star rains its fire while the
beautiful sing,
For the manger of Bethlehem cradles a King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay! we shout to the lowly evangel they bring,
And we greet in his cradle our Saviour
and King.

—J. G. Holland



DECEMBER, 1925

Vol. II No. 3

Church World Press Inc. • Publishers
CLEVELAND



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VOLUME 2
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CHURCH MANAGEMENT

DECEMBER
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The Editor's Drawer

A Letter and a Reply I

Gentlemen:

Please renew my subscription to Church Management. Enclosed find \$2.00 to cover same. It is a most excellent magazine. I observed that some fundamentalists have passed up your magazine because of your publication of some modernist sentiment. From the standpoint of a deep dyed-in-the-wool fundamentalist I find enough orthodoxy in your magazine to satisfy me, and you publish just enough modernism to keep me well informed of the movements of opposing forces. It is a unique and very able magazine that can go into the field of such hostile forces and emerge with an impartial and fair treatment of both sides and at the same time lend an invaluable service to both camps.

You are to be greatly congratulated for such incomparable journalism and breadth of action. I intend to be a regular subscriber and wish you great success.

Sincerely yours,

E. C. TOWNSEND,
511 Oliver Street, Toledo, Ohio.

II

October 14, 1925.

My dear Mr. Townsend:

Your letter of October 8th delighted me. I have tried to be fair to both sides of the controversy believing that the purpose of our magazine has not depended upon the theological issue. It makes me feel great to have some one tell me that we have succeeded to a degree of accomplishing that aim. We desire to be helpful to the minister and his parish, believing that every time we give him an idea, it makes his work easier and we are adding the development to the Kingdom of God.

Very sincerely yours,

WILLIAM H. LEACH,
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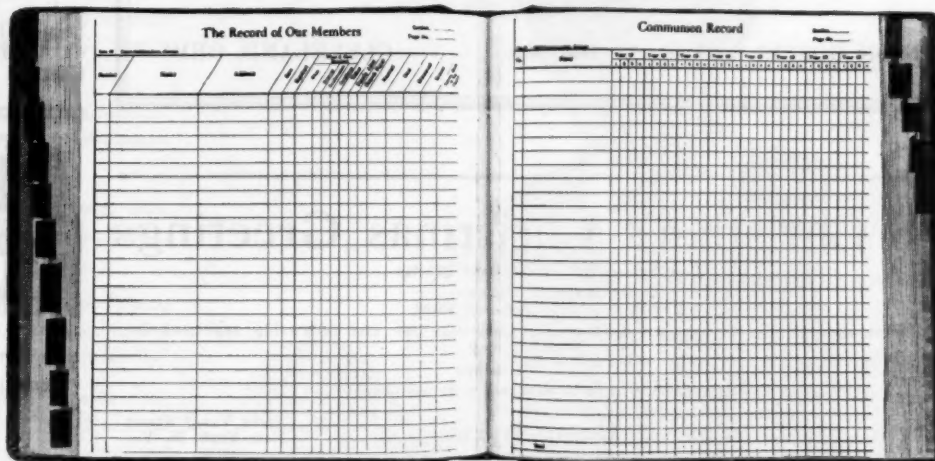
Little Benny was looking at a picture of Elijah going to heaven in a chariot of fire. Pointing to the halo about the prophet's head, Benny exclaimed: "See, mamma, he's carrying an extra tire."

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Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the
wind,
The boughs drink in new beauty, and
the trunk
Sends down a deeper root on the wind-
ward side.
Only the soul that knows the mighty
grief
Can know the mighty rapture. Sor-
rows come
To stretch out spaces in the heart for
joy.

—Edwin Markham.

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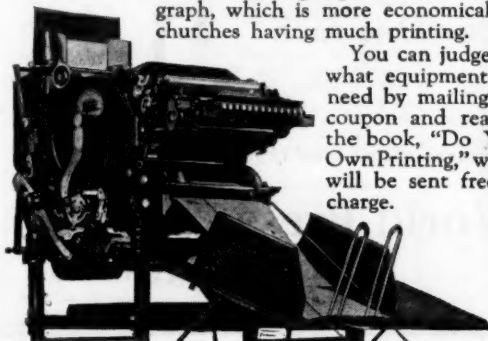


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Ch. Man., 12-25

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To win and keep friends, be one.

Hope of course—but hustle also.

Certainly I will be with thee.

After storm calm. After striving success.

Your highest duty is to be helpful.

Use your will to take the hill.

Lord, make me real, right through!

Turn your ability into cap-ability.

Criticizing like charity should begin at home.

You can serve God only by serving Man.

The best sermon ever preached is a life well lived.

The best way out of a difficulty is through it.

A sense of humor is a means of grace.

Don't be classed as "Idle Freight." Work your passage! Pull your weight!

The pathway to power lies through service.

Generosity pays generous dividends.

Keep your courage up and your temper down.

The exercise of quest is the secret of conquest.

Be still and know that I am God.

Health and cheerfulness mutually beget each other.

The fellow who gets too big for his shoes is apt to finish up bare-footed

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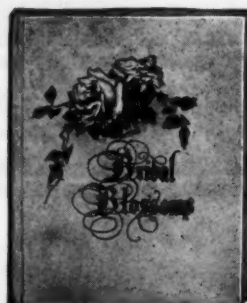
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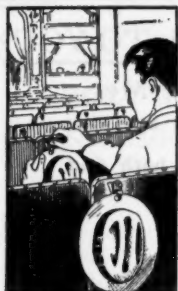
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(Many of these are quoted from Forbes' Epigrams.)

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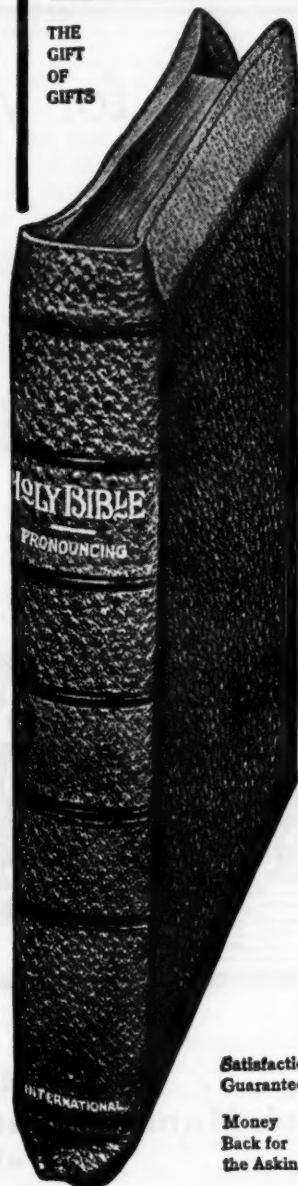
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SPECIMEN OF TYPE

and of Ar'pad? where are the go
Séph-ar-vá'im, Hê'ná, and I
have they delivered Sá-má'ri-a
mine hand?

35 Who are they among all the
of the countries, that have deli

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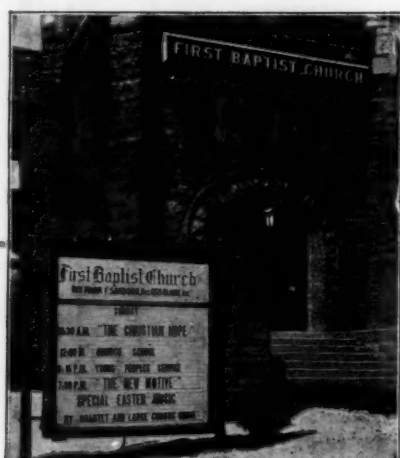
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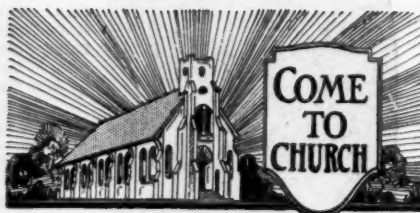
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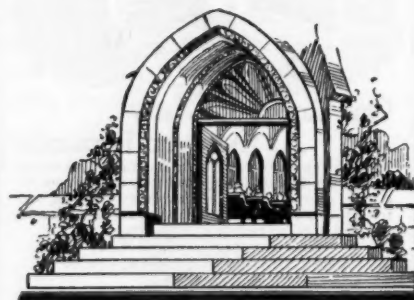
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VOLUME II
NUMBER 3

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, Editor

DECEMBER
1925

The Sign of a Saviour

A Christmas Sermon By Rev. George A. Buttrick, Buffalo, N. Y.

"And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:12.)

WAS there ever such a story as this old story of the shepherds in the fields? How utterly simple it is, yet how lovely! How it quivers with mystery, fear, and joy! Can you not see it all: the silent shepherds huddled round the campfire whose warmth drove back the night-chill, whose ruddy blaze drove back ravenous beasts. No sound except a sudden bleating from the flock or the distant cry of a wolf. No light beyond that little circle except when a brighter flame reveals the hillside and the white sheep safely in the fold. But now—behold!—the sky is filled with unearthly radiance! The awestruck shepherds hear an Angel-voice: "Fear not! I bring you glad tidings of great joy, for unto you is born this day in David's city a Saviour! And this shall be a sign—"

Yes—how shall we know him? Will this be the kind of Saviour we have craved? The Jewish patriot, (perhaps those very shepherds), in fierce national temper, demanded a leader of armies against the conquering power of Rome: they would follow his pomp of banners and the flash of his sword! The rebel in the social order expected an agitator, an iconoclast. The intellectual rabbi looked for a philosopher, an interpreter of exclusive law and sacred ceremony. "This shall be a sign—" Oh, but they could guess the sign. The sign would be a shout at midnight, a herald posting madly from town to town, or the clash of revolutionary battle; "This shall be a sign unto you. Ye shall find a babe" (A babe? Shall angels mock the hopes of men?)—"a helpless babe still wrapped in swaddling clothes" (O worse! Is this some grim farce of heaven against a suffering earth?)—"a helpless Babe, yea, and so humble, so poor, so outcast, that you shall find Him lying in a manger!"

Surely this is incredible, this is folly,

this is irony and degradation. A helpless outcast Babe for a Saviour? We do not want Him! We know our Saviour. If we are nationalists and our nationalism is of all too common a type, we want an embattled Hero to strike terror to the heart of foes. If we are economic radicals we want a Firebrand to consume this rotten fabric of society, or, if our social creed is otherwise, we want an Invincible Will to keep the dangerous mob in place. If we are men of hard fact, we want a Mind of Practical Genius to bestow a new formula for what we choose to call "success." Or, if religion be our bent, we want a false Religionist to assure us with pleasant words that peace of soul may be had without any price for the selfish asking. But a helpless outcast Babe we do not want. There is no room for Him in the busy Tavern of Life where greeds and strivings and hot desires jostle one another for a day and pass on. We do not want Him! We know our Saviour and we know His sign! . . . but the Angel still speaks: "Behold, I bring you glad tidings of great joy, for unto you this day is born a Saviour who is Christ the Lord. And this shall be a sign unto you: Ye shall find a Babe wrapped in swaddling clothes, lying in a manger."

The birth of that Babe was the Year One. Radicals and reactionaries, rich and poor, governments and newspapers calculate their calendars from His cradle. Children are baptized tenderly in the name of that outcast Child. Because He was born families are reunited on His birthday, charity descends like a mantle on our bitter conflicts, and cheer abounds. Perhaps, after all, the angels are wiser than we! Perhaps this is the true sign of a Saviour. Let us probe to our deepest, ultimate longings, and ask if this is not the sign for which we have waited and wished.

"And this shall be the sign unto you: Ye shall find a Babe." Well, a babe is a sign of purity. Science has shown

us that a child is a bundle of inherited tendencies. That is true, but a child still remains our symbol of unsullied character. We say of someone falsely charged with wrong: "He is as innocent as a new-born babe." Did not the angel mean that a Saviour to be a saviour must be utterly pure? That Babe of Bethlehem passed from innocence into knowledge, from the cradle to Calvary, and through it all was white, clean white, in soul. No spot ever marred the glistening robe of His goodness. "He was in all points tempted like as we are, yet without sin." He is immune from our shameful lapses. He is a Rock which stands against the agelong drift of evil. He has broken the immemorial habit of selfishness. Is He not, therefore, the true Saviour?

In times past we have sought salvation in other cities than Bethlehem. We have gone to the fabled cities of the Nile with their shimmering glory and uncounted gold; or to the City of Babylon with its trampling hosts of armed men, or to Rome with its efficiency of government, or to Athens with its learning in science and art. Some of us are still making pilgrimage to those cities, but we shall find no peace there. We must travel at last to the city of simple goodness. For this is our cry and our need: Can the imagination be saved from the unclean dreams that vex it? Can this memory, forever digging open long-closed graves and disinterring deeds we fain would forget—can this troubled memory be set at rest? Can the accusing thunder of conscience ever be stilled? Can my soul be restored? No city of jewels or armies or government or learning has any answer for us. But Bethlehem has an answer. "Let us go even unto Bethlehem." A Saviour is born there who being subjected to every test was found strong to conquer, who by right of unblemished purity has power to forgive sins. When will we learn to cast ourselves on Him? We pin our faith to war. We call in war to end

war, and the apparent gain is a planet hot with grudges, bitter with rancors, hollow with graves, and still harried by the sword. In all good conscience we pin our faith to war in defence of the destitute and the net result, or so it seems, is destitution grimly multiplied. We pin our faith to laws but what are laws (unless they represent a lawful spirit) but bands of wool on the arms of uncontained madness? We pin our faith to riches—poor, gaudy trimming on the outside of us to make the inner woe more hideous by contrast! We pin our faith to learning, not realizing that learning is a weapon to the hand of anger as well as of peace, not seeing that unbrotherliness armed with the knowledge to invent a gas-bomb is far more sinister than unbrotherliness armed only with the knowledge to invent a wooden club! We need Jesus. There is no other Name whereby we may be saved. All the international, and national, and social evils are in you and me. German militarism or French is my anger and my hatred writ large and organized! Industrial oppression is my denial that I am my brother's keeper. Bolshevism is my ungovernable passion. O for one Pure to conquer us by purity! O for one Kind to make us slaves to kindness! O for One Loving to master my stained and chaotic life by love!

"This shall be a sign unto you." You have driven the childlike spirit out of civilization. Except ye become as little children and pin your faith to the childlike things of purity, and simple trust, and love, ye can enter no joyous, peaceful kingdom. This shall be the sign—ye shall find a babe!—the Saviour in His purity.

But that sign is also the Sign of Comradeship. "Son of God" the Book calls Him. And as I see Him now and am constrained to offer the poor homage of my life, that is the name that springs to my lips. The name was not born in the creeds, but in that deep, actual experience of Him which the creeds attempt to transcribe. It is born afresh in our experience. We bring to Him the glorious titles we bestow on men, but they do not fit Him. They are so inadequate as to be futile. They are like a foot-rule laid against a universe. But such words as these: "We beheld His radiance, glory as it might be that of the only-begotten Son of God"—such words provide a title He can wear even though they point to mysteries we cannot fathom. In Him, if anywhere, the Divine nature is revealed. In Him, if in anyone, the High and Holy One that inhabiteth eternity came to inhabit lowly flesh. But mark!—God came not miraculously born a full-grown man, but through our human gateway of lowly birth! He came to

(Continued on Page 130)

Keeping in Touch with the Membership

By Helen G. Humphrey

IN no age has the church had the opportunity that it has today. The church has always been the foundation stone of society, but people have not always recognized that fact. Today they are doing so. Today people go to church. Today thousands of persons are seeking church membership. Perhaps the religious viewpoint has broadened since the days of our forefathers, but the underlying principles are the same and will be while time shall last.

In this day, too, people are getting closer to each other. Friendliness, brotherliness and harmony are coming into their own. Good fellowship prevails. Human beings are alike the world over—they want to be recognized. It's a personal matter—to know and be known. Perhaps one of the greatest problems confronting the larger churches today is that of keeping in personal touch with the membership, and making each member feel a warm atmosphere of welcome and "at-home-ness" whenever he enters the church.

Our church—the First Methodist, South, Little Rock, Arkansas—has a membership of 2,800. During the eight years' pastorate of Dr. Phillip Cone Fletcher, he has received more than 2,400 persons into the church, all departments of which have grown proportionately. Not an additional service has been held, and he has dealt with all of these people personally. In that way he becomes acquainted with them all and knows something about each one of them.

Our members are received in classes at suitable intervals. This gives our church workers another opportunity to become acquainted with the individual as the class is forming, and when once we know a person we do our utmost never to wholly lose sight of him. Since we hold no extra services, people sometimes wonder where the new material comes from. We never lack for it. The names of new people constantly find their way to us—perhaps because we are always looking for them. A letter inviting the "prospect" to join First Church—together with an enrollment card for the next class—is immediately mailed to him, and in most cases Dr. Fletcher follows this with a personal call. It is surprising how many of these cards are returned. Not always for the NEXT class, but sooner or later they come in.

After a class is received, our first endeavor is to get the new members acquainted with the old ones, and to get them interested in the various departments of the church. The Sunday School is a splendid place to begin this work, as there is always a class suited to each individual. Therefore, we have a letter, signed by the Sunday School Superintendent, which is sent to each new member. This is a brief letter of welcome and invitation:

"We note that you are a new member of First Church, and we want you to become a member of the Sunday School.

"We have just the class for YOU, and when you enroll with us, we shall endeavor to place you where you will be happy.

"May we not hope to see you next Sunday?"

Of course, all of them do not appear the next Sunday, but some of them do—and some have already joined—and they have all learned that we are interested in them. They will be approached at another time by the membership committees of the different classes.

Then each person joining the Sunday School receives, the following week, a card which reads like this:

"We are happy to note that you have joined our Sunday School. We hope that you will feel very much at home with us. Will you not help us to get acquainted with you, so that we may give you a personal welcome?"

This card is signed by the departmental superintendent, a committee chairman, or whoever is best suited to look after the individual case.

The other departments of the church also have some definite plan of reaching the new members. All of these things, small in themselves, appeal to the average person. He appreciates them and does not hesitate to say that he does.

From the main church we are in touch with practically the entire membership, both new and old. There are only 135 on our roll of "Addresses Unknown," and from time to time we will get requests for the church certificates of some of these people—perhaps from Seattle, Washington, or maybe from Miami, Florida. We make it our business to learn from every available source anything that will enable us to serve our members or share in their joys and sorrows. We scan the daily papers for any mention of them or their interests—the general news, the society columns, marriage licenses, births and deaths. We also check up

(Continued on Page 118)

Listening as a Ministerial Art

By Rev. John R. Scotford, Cleveland, Ohio

THE Church Committee was discussing pulpit supplies for the summer. Mention was made of a member of the church who loved to preach but who was notoriously inattentive to the words of anyone else. "No one who is unwilling to sit in the pews and listen has any business to stand in the pulpit and preach," was the illuminating comment of one of the most intelligent members of the committee. Might not this bit of wisdom be communicated to those who make the programs for our ecclesiastical gatherings? Are we not all familiar with certain eminent divines who never attend a gathering unless their names chance to be upon the program?

Undoubtedly the conscientious pastor suffers many things at the lips of many men. After attending a joint meeting of two eminent ecclesiastical bodies the writer suffered so acutely from a mental vacuum that he read the "Nation" from cover to cover before retiring, to ward off insomnia. The pastor is under no obligation to attend all the meetings to which he is invited, nor to sit through all the programs into the listening of which he may have been inveigled. Every man is entitled to discriminate as to what he will hear. As a general rule the lesser lights of the chautauqua and the common run of denominational secretaries are not very rewarding. They commonly talk so much that they have gotten out of the habit of saying anything.

Yet the minister needs to listen. A highly successful security salesman never fails to invite in every canvasser of every sort who comes to his door just to see what the fellow's spiel is. Rarely does he fail to learn something, at least by way of fearful warning. The minister is at heart a salesman. In the pulpit he sells ideas, and in the homes of the people he sells all sorts of propositions. Most of us need to study the way other people go about tasks similar to our own.

Let me invite you to a little test along this line. The next time you go to a banquet or a large mass meeting, watch the truly good speaker listen. His listening may have for you a greater lesson than his speaking. Notice how he drinks in every word, and how that enables him to "come back" at the man who introduces him. Or go to the annual meeting of your

foreign board and notice the college presidents and men of affairs sitting on the benches listening to the unknown apostle to the Patagonians. Or perhaps you have had some prominent minister stumble into your church and listen to you. You felt a response from him which seemed to draw things out of you. The retired minister in the congregation may be a great source of inspiration to the young preacher.

If you will follow these observations through, you will discover one of the fundamental psychological laws of

Being a practical type of magazine we are interested not alone in helping the minister to speak his message but to listen. And listening is somewhat of an art. A great many ministers are like the man who always had more confidence in himself when he was preaching. Mr. Scotford is stressing a needed note.

preaching. The way to learn how to preach is first to learn how to listen! The greatest preachers are the greatest listeners, because one must first be impressed himself before he can impress others. Only as we receive impressions from others can we make impressions upon others. A preacher is something like a phonograph record; impression must precede expression.

We have all known the minister who was so busy talking that he had no time to listen. His ecclesiastical position was not eminent. Or we have known the man who studied deeply, but who never seemed to be able to put his message across into the minds of the people. Between his thoughts and their thoughts a great gulf was fixed. On the other hand, true success comes to us when we have a ready and quick contact with those about us, when there is a certain "entente cordiale" between our minds and the minds of other people. Such men have a listening attitude towards life. They do not rush rashly into words. They are not the first to jump to their feet in a public gathering. First they listen, then they speak—and their words are heeded. The art of listening is fundamental to true success, both in the pulpit and in our contacts with the people.

To whom shall we listen? Ministers are constitutional hero worshippers.

They flock to hear the princes of the pulpit. Sometimes they contract from these great preachers certain mannerisms. But success is not to be had by intoning one's sermon after the fashion of Jowett, mouthing one's words like Hillis, tossing one's head and combing one's hair after the manner of Hugh Black, or even quietly tugging at the pulpit gown like Jefferson. The bigger we are, the more will we pass by the externals of these men and get at the heart of their message. But ministers can learn from others besides these much heralded prophets of the day. The heart of preaching is sincerity, and that is not a commodity of which the metropolitan pulpits have any monopoly. Wherever there is a man who knows what he is talking about, and who puts his heart into his message—there is a man worth listening to. Missionaries are commonly weak on elocution but strong on conviction, and therefore are worth our attention.

But the minister should not confine his listening to other preachers. The politician who is hot on the trail of votes may teach him much. Eloquence of the heart may sometimes be heard in the street meetings of the Salvation Army. There are just two forms of public discourse which the minister should avoid—that which is uninforming, and that which is insincere. Shun the man who has nothing to say, or who does not believe with all his heart and soul that which he is saying.

The minister should do his most systematic listening in the homes of the people. He has his say in the pulpit; they should have theirs in the parlor. Of course there are pastors who say so little as they go about that it scares the people, but most of us talk too much. It is far more important that we should find out what the people are thinking than that they should know all about our family and its affairs. Good listening through the week will help the preacher in several ways.

He who listens well to his people will never lack for something to preach about. When he sits down to plan his sermons he can ask himself, "What problems have arisen in the lives of these people during the past week? What do they really need from me on Sunday morning?" He who can answer that question will go to his preaching with zest, and will truly help his listeners.

The good listener will not lack for illustrations. Truth needs to be put concretely, but blessed is the preacher who gathers his illustrations on the side walk rather than from ancient history! Jesus gathered his parables from the everyday life of the people, from the stories which he heard and the incidents which he witnessed. The minister who follows his example gains in raciness of language and in vividness of expression.

He who listens will be listened to. The minister who is the friend of his people, to whom they unbosom their hearts, will not lack for a congregation. The listening ear gives a touch with life which inevitably draws people to church. Not only will they come to church, but they will hearken to what they hear there. They will give the preacher the same attention which he has given them. If he has listened in such fashion that they felt free to impart their very selves to him, they will listen to him in such a manner as to get the deepest and the finest of himself that he has to give. Ideally, there should be a reciprocity of self revelation between pulpit and pew.

Listening is hard work. The receptive attitude is the most difficult to retain. One can write all day, but rare is the man who can read with profit for much over an hour. Some people can talk all day, but few people can listen with interest for more than twenty-five minutes. To listen is the most severe discipline we can give ourselves. It requires unselfishness, a fine self-forgetfulness. But if we are called, not to be ministered unto, but to minister, our first obligation is to listen. A successful ministry must begin with a listening ear.

Keeping in Touch With the Membership

(Continued from Page 116)

with the Sunday School office for information as to change of address or cases of illness, because nearly every family in the church is represented in some way in the Sunday School. In the end there is very little that escapes us. The pastor sends a card of sympathy to those who are ill and follows it with a call. He also sends a sympathy card to those who have lost loved ones, whose residence or membership was elsewhere.

For the Sunday services, we have vestibule reception committees, one serving in the morning and another at night. They are appointed for a month at a time, and are composed of six ladies who greet the people as they enter the vestibule and hand each one a church calendar. We have found that these committees are helpful not only to our own members, but to the visitors

What To Do in December

(A Department of Reminders)

In December comes,
Golden Rule Sunday.
Christmas.
Watch Night.

Each of these offers opportunities of service to the Church. Christmas offers the very unique opportunity of combining social festivities with Christian service. There are prisons, orphanages, hospitals, almshouses and other institutions which will appreciate Christmas cheer. There are individual families which really need the help which is given out of fullness of heart.

The revival of the custom of carol singing is one to be encouraged. Have the young people's society take it in hand and sing their carols from door to door.

Last year I saw a beautiful thing. Sitting back from the street—so far back that the outlines were rather dimmed stood a Christmas tree covered with little sparkling, colored, electric lights. For about a week before Christmas it sent out its message of good cheer each night.

Universal Bible Sunday—December 6—affords an opportunity once each year for pastors, Sunday school superintendents and other religious leaders to call special attention to the importance of the Bible in the life of the Church and the world.

It is possible to introduce into the Sunday schools the dramatization of the story of the birth of Jesus. The little children will love it.

With the coming of New Year the minister's plans for the year should be complete. The dates for any extra meetings will have been settled. He is ready for the great months of the year.

and strangers. Our visitors come from all parts of the United States, and many of them write back to the pastor expressing their appreciation of the service and saying that they felt very much at home with us.

First Church is noted for the peace and harmony prevailing within its membership. Truly it is a warm-hearted church, where there is a welcome for all. And these things can only be brought about by a personal knowledge of the individual—the personal touch—and a personal interest.

Good habits are not made on birthdays, nor Christian character at the New Year. The work shop of character is everyday life. The uneventful and commonplace hour is where the battle is lost or won.—Presby. of the South.

Don't

The following are taken from an article "Don'ts for Copywriters" by J. K. Fraser reprinted in "Advertising and Selling Fortnightly" from "Masters of Advertising Copy." Perhaps they can be used by ministers too.

Don't fail to make a special study of headlines. The headline makes or breaks many an advertisement.

Don't imagine that a short text solves the problem of getting a reading.

Don't forget that the public is chiefly interested in its own troubles.

Don't assume that your reader is sitting before you in a buying frame of mind. He may be half asleep. He may be worrying about his own troubles. In either case, you will have to hook him hard with some quick point of interest.

Don't talk too much about what your product is. What it does is more important.

Don't get discouraged when the ideas fail to flow. Keep on trying. The happy thought may wake you up in the middle of the night.

Don't exaggerate—unless you are willing to plant mistrust.

Don't whine. State the facts and trust to the reader's sound judgment.

Don't assume that people won't read long advertisements. Rather admit to yourself "I don't know how to be interesting."

Don't fall back on the word "best." It's a sign you are slipping.

Don't consider your job finished when you have brought out the merits of the product. Make your reader like the company which offers it.

Don't become hide-bound by rules—even these.

Church Christmas Tree

Decorating evergreen trees in the yard with electric lights at Christmas time is becoming very popular in some communities. In Lakewood, Ohio, a church helped to start the fashion. Quite awhile before Christmas they planted a large evergreen tree in their church yard which faced a busy thoroughfare. When Christmas time came the tree was decorated with colored lights. At the close of the Christmas Sunday vesper service the people adjourned to the yard and sang carols around the tree as the lights were turned on. Every evening during the following week the tree was lighted and twinkled its message to passersby. This has become a yearly event at this church.

Letters of Appreciation

Elwood A. Rowsey, pastor of the First-Westminster Presbyterian Church, Toledo, Ohio, publishes on the church bulletins letters which come from members or strangers commenting on the services of the church. We think that there may be an idea here worth using. Church Management likes to give space to comments which come to us and we believe that they are effective in uniting our subscribers. Why won't the same thing work in the local church? Come to think of it, though, I don't believe that the writer ever received a half dozen letters from appreciative workers. Possibly if we had printed those we did receive it would have encouraged others.

The Minister and the Conduct of Worship

By James Elmer Russell, Binghamton, N. Y.

THERE are ministers, still, who speak of all that goes before the sermon as "the preliminaries."

But this is to exaggerate the place of the sermon and to underestimate the importance of song, Bible reading, and prayer, in a word, of all in the service that in contrast with the sermon we may speak of as worship.

"To the preacher who desires the mightiest possible effect for his sermon, there are no preliminaries in the order of public worship," says Dr. Jefferson. "From the opening tone of the organ onward to the benediction, the service is a high and solemn transaction with God." And again he says, "Blessed is the preacher who converts his church into a temple, and who, with or without pictured windows and without or with the help of ritual and rich architecture, creates by the conduct of the service an atmosphere in which souls instinctively look Godward. Atmosphere is everything. If a church lacks atmosphere, we need not wonder that many will prefer to stay at home. The church must give something which no other institution in the town can offer."

Ministerial Manners

As the leader of worship the minister must first of all remember his manners. There is no place in the pulpit for lounging, sprawling, fidgeting, fussing, rattling papers, polishing eyeglasses, drumming on the arm of a chair. There is a certain repose and dignity of manner which alone befits him who is called to lead a congregation in the worship of God. Just here is the value of a robe. A minister wearing a robe is more conscious of his office and of the way he should conduct himself than he otherwise would be.

Speaking of manners what is more wearisome to a congregation than to see a minister sitting during a hymn before or after the sermon, as if he must husband his strength for the great effort before him, or recuperate from the effort he has just made. If he is such a weakling he had better hunt up some trainer like Muldoon and get into good physical form.

Sipping from a glass of water is another distraction to the congregation which a minister should avoid. Usually it is a nervous habit which a little subjective treatment will overcome. In

obstinate cases consult a throat specialist.

When two or three ministers are in the pulpit at the same time what is likely to happen? Very often they begin to whisper not merely about some forgotten detail of the service, but about matters in general. They begin to do what would make them indignant, if indulged in by members of the congregation during the sermon. Is less of reverence due to God than of respect to the preacher?

Unless a minister is reverent how

This is the second of Mr. Russell's articles on "The Minister and His Work." These articles are planned to cover the cycle of the year. Each month some phase of pastoral activity will be discussed.

can he expect a reverent congregation? And without reverence there is no worship.

Music

In the creation of the spirit of worship music has a very important part to play. Happy is the minister who has an organist, musical director and choir who realize that the church is not the place for the display of musical artistry or for providing vocal and instrumental entertainment. While the highest musical gifts are not too good for a church, the minister must strive to lead those who are directly responsible for the music to realize, if they do not at the outset, that the purpose of their music is to create and deepen and express a religious spirit in the church. Where the musical staff and the minister work with one aim the congregation is lifted up into a spirit of genuine and living worship.

The selection of the hymns is a minister's peculiar responsibility, and should never be left for a last hurried moment before the service begins. A distinguished New York pastor, Dr. William P. Merrill, so feels the importance of the hymns that he frequently spends a couple of hours in their selection. The first hymn may well be a hymn of praise of a general type, while the other two hymns, especially the last one, are chosen with a view to heightening the message of the hour. Only hymns great in the poetry of their words, and great in their musi-

cal setting should be given a place. It can hardly be said that the reading of the hymn before it is sung, or even the reading of the first stanza adds to the spirit of worship. When announcing a new hymn, however, the minister may with fitness briefly call attention to its significance. Dr. Merrill points out the absurdity of announcing a hymn by asking "Shall we sing hymn, Number —?" Speak positively, "Let us unite in singing hymn, Number —."

A minister should keep a record of the hymns used, or else he will be choosing a few favorites too frequently, and the congregation will be left a stranger to the wealth of the hymnal. As good a record as any other is to pencil on the margin of the hymnal the date when the various hymns were sung. No minister should be content unless the singing repertoire of the congregation is being steadily increased by the introduction occasionally of new hymns.

The Scripture Lesson

Scripture lessons should be selected with the same care as the hymns unless the church has a prescribed lectionary. It is not at all necessary that the passage read should contain the text, or even that it should bear directly upon the sermon. Many ministers read altogether too narrowly from the pulpit. Their congregations never hear many of the really great passages of the Bible. Some kind of a lectionary a minister must make for himself to prevent overmuch repetition.

The art of reading the Bible well in public is a very high and difficult art. Great preachers are more common than good Bible readers. No one can read the Bible from the pulpit as it should be read without careful preparation. The passage should be studied and rehearsed until its meaning is clear, until its pictures are seen, until its emotion is felt. Then, without mouthing or elocutionary effort it should be read from the pulpit as the Word of God. "Read the Bible to your people without comment," says Dr. Jefferson. "Do not muffle its music in the folds of your conjectures. Let its organ tones sound out, finding those who have ears to hear."

Public Prayer

In creating the spirit of worship the minister's prayers are of supreme importance, and here more than anywhere else, perhaps, ministers fail. Especially

(Continued on Page 134)

Suggestion and Surprise in Church Ads

By William Stidger, D. D., Kansas City, Mo.

Third Article in the Series on Ad Writing

SUGGESTION and surprise are the strongest elements in a church ad. One Editor of a Detroit newspaper told me recently that preachers from several states in the Union take that paper just to read the church ads that come from St. Marks.

"The thing that attracts me to your ads is that they are never the same. They always have something in them that startles me," said a fellow-minister, adding, "I take the papers in which your ads appear for the fun of reading them."

The average preacher has the wrong idea about advertising. He seems to feel that an ad space is a mere Bulletin Board. Nothing is further from the truth, according to expert ad writers.

An ad is to attract the eye and the mind, and to force a decision to attend

your church service. You are after the unchurched. I shall discuss that feature of ad writing for preachers in the next article.

One of the quickest ways to suggest

Does the fact that a minister advertises make him a sensational preacher? Dr. Stidger thinks not and ably defends himself in this article. He does not shrink under the accusation but capitalizes it for still greater publicity values.

the element of surprise in an ad is to ask a question. It may be a question about some civic, or political matter that is on the minds of the people of your town. It is wise for a preacher

to interject into his services, a discussion of the political matters that are going on. The people are thinking about those things and they have a right to have them discussed in the modern pulpit. The wise preacher will discuss them, although he does not need to interject them into his spiritual message or sermon. He can answer all questions of this type in a "Pulpit Editorial Period" or a "Question Box Period" in the service, which may be utterly segregated from the spiritual message. But the element of suggestion is attained most simply by shooting a question bluntly at the public in your ad. I illustrate what I mean in the first of the following ads which, has in it, not only one question but a series of questions; every one of which had to do with some public matter that was

WHAT ABOUT IT?

THE PULPIT EDITORIAL SUNDAY

—AT—

St. Mark's Methodist Church

WILL ASK THESE QUESTIONS:

1. What has Mayor Martin done to fulfill his promises of a Clean-Up in Detroit the past month?
2. What has the Committee of One Hundred done?
3. Did Dr. Pearson's Prohibition Party at the Hotel Tuller get anywhere?
4. What are we going to do from now on? Where do we go from here?

SECOND:

THAT SERIES OF DRAMA SERMONS

Each year the Pastor of St. Mark's gives a series of Drama-Sermons on New York plays of a serious purpose. The series begins Sunday with

"OUTWARD BOUND"

"THE MIRACLE"

"THE TEN COMMANDMENTS"

"RAIN"

Wm. L. Stidger—Jack Meredith—Geo. Calkins—Staff.

HAS COMMISSIONER CROUL BEEN CONVERTED

Pulpit Editorial by Dr. Wm. L. Stidger

Last Fall when the Pastor of St. Mark's interviewed him in his office he emphatically declared himself as opposed to an increase in wages for the Policemen and advanced several arguments to show that St. Mark's pastor was foolish and uninformed in his stand that Policemen ought to have a living wage. The Commissioner also declared himself opposed to the Woman's Division of the Police Department. Thirdly, he was opposed to enforcement of the Volstead Act. But suddenly he comes out in favor of the first two—what about his present attitude toward enforcement of the Volstead Act. Has he been converted on that too?

St. Mark's Methodist Church

EAST JEFFERSON AT GARLAND

DRAMA-SERMON ON "RAIN"

Note: A traveling man who comes to St. Mark's said when he saw the announcement that St. Mark's pastor was to speak on "Rain:" "Do you dare?" The answer was: "I dare as long as the story of Mary Magdalene is in the New Testament."

MORNING SERMON—"The Practice of the Presence Through Prayer." Note: This is the first of a series of Pre-Easter Devotional Addresses which will include: "The Practice of the Presence Through Sacrifice," "The Practice of Power," "The Practice of Peace."

LAWRENCE BLACKMAN'S FAREWELL

There will be a special musical programme to give "God-speed" to Lawrence Blackman as he goes from St. Mark's into definite Christian work. His host of friends will be present.

"The BIG Church with the BIG Cross, the BIG Crowds, and the BIG Heart"

Staff—Wm. L. Stidger—Geo. Calkins—Jack Meredith.

dominating the thought of the city at that time.

The suggestion method is also illustrated by the second ad which follows the first one, and it also opens with a startling question, with an element of humor in it which set the town to smiling, and made them curious to know what I would have to say about it.

**"Has Commissioner Croul Been
Converted?"**

Perhaps one of the most successful ads I have ever used for the purpose of "Suggestion," was one that started off with this general question, wherein I utilized a slang expression that is now current in our vocabulary:

"How Does Detroit Get That Way?"

When I used that phrase I was talking to the every day man and he understood my question at once and he liked the way I put it. I do not know of anything that has a greater pulling power than to ask a question in your ad that is on the lips of the average man; a question that he wants to have answered.

The element of surprise will awaken the interest of any human being in an ad. It will make children and adults read your ad. It can be managed carefully. One day I was attacked by one of our yellow journals, The Detroit News, and that paper called me in its Editorial columns: "That Sensational Preacher." The whole city was talking about it. They wondered what I would do about being called "That Sensational Preacher." The way I answered that charge was to start my ad off the next Saturday with the phrase.

"That Sensational Preacher"

I quote that ad in full to show what I mean by this element of surprise in an ad. At another time a man accused me of being a Barnum and running a show, so I started off my ad the next week with this phrase:

**"Am I a Barnum?
Do I Run a Show?"**

That ad I also quote in full.

One way in which I like to surprise my readers in a church ad is, after several weeks of a strenuous programme to come forth with an intimation that, at last, we are going to slow down at St. Marks and present a quiet service, without any particular feature in our programme. One such ad I have on hand and quote it in full.

It will be observed, by the student of church advertising, that in this ad I use one word to get the eye directed to my ad and that an unusual word:

"HUSH!"

In the next breath I suggest that there will be at St. Marks:

"A Quiet Evening!"

(?) No. I

"How Does Detroit Get That Way?"

Who is to blame for the High School Sorority Orgy at the Statler Hotel?
This question will be answered in the Pulpit Editorial Sunday
Evening at ST. MARK'S METHODIST CHURCH.
Do you blame:

**DR. CODY?
POLICE COMMISSIONER CROUL?
THE CHURCH?
OR THE PARENTS?**

(?) No. II

**"What Are The Sermons Tomorrow
AT
St. Mark's Methodist Church?"**

The Morning Sermon will be a Symphonic Sermon Theme
"A SENSE OF GLAD AWAKENING"

The Evening One—A Dramatic Book Sermon on—
"THE PASSING OF THE THIRD FLOOR BACK"

(?) No. III

"WHAT ARE THE UNIQUE ADDITIONAL FEATURES?"

Several, is the answer: First, The "Silent Sermon"—an illuminated work of art at Prayer time. Second: That beautiful 25-foot Lithograph that is being talked about all over the city. Third: The Great Chorus of 2,500 voices. Fourth: The great overflow crowd itself—its contagious enthusiasm and good will.

(?) No. IV

"WHAT IS THE DISTINCT MUSICAL FEATURE?"

Answer: All during January our Quartette—Mr. Earl Dodds, Mr. Lawrence Blackman, Thelma Allen, and Mrs. Preshaw—will give renditions of the beautiful old lullabys. Last month Earl Dodds sang a series of Sea Ballads; this month the lullabies.

(?) No. V

"WHAT ARE THE PROGRAMME PLANS FOR JANUARY?"

Answer: EDDIE GUEST NIGHT Next Sunday—big Annual Feature; Dramatic Book Sermon Series for Jan. on "Some Books of Yesterday as Antidotes for Some Books of Today," including "The Servant in the House," "Black Rock," "The Woodcarver of Lympus."

(?) No. VI

**"IS IT REALLY TRUE THAT YOUR CROWDS OVERFLOW
THE CHURCH?"**

Answer: 15,000 people crowded through our doors during the Holidays. Answer: We have a corps of carpenters at work this week putting in additional gallery seating capacity so that we can care for several hundred additional people. Answer: We have just received 300 additional chairs for the same purpose. Answer: We have planned to start our evening service from now on as soon as the church is full. That will probably be as early as 7 p. m. Last Sunday the church was full an hour before time to begin. Answer: We are entering now into our biggest four months, with MASONIC NIGHT, ODD FELLOW NIGHT, HIGH SCHOOL NIGHT and CASS TECH ORCHESTRA, BOY SCOUT EVENING, MOOSE LODGE SERVICE, WELSH NIGHT, EDDIE GUEST NIGHT, and CANADIAN EVENING.

Staff: Wm. L. Stidger—Jack Meredith—George Calkins.

**"The BIG Church With the BIG Crowds, the BIG Cross and the
BIG Heart."**

Take a Bus out East Jefferson to Garland—at Eleven and Seven Sunday.

HUSH!

A QUIET EVENING!

NOTHING UNUSUAL GOING ON!

AT

ST. MARK'S METHODIST EPISCOPAL CHURCH

East Jefferson at Garland

THAT IS—NOTHING BUT:

FIRST:

MORNING SERMON—"WHEN GOD FLOODS IN!"

William L. Stidger, Preacher

SECOND:

"THE WOMAN OF KNOCKALOE"—Hall Caine

Dramatic Book

ECHO SINGING

St. Mark's Famous Quartette!

ILLUMINATED CRO

First Chris

FIF

FIRST BEAUTIFUL
OF THE PRE

Something new, startling
been seen in a church service
Everybody in the city will be

PREACHING

SIX

EARLE DODDS

Our Basso has won for him
of people who attend St. Mar'
singing into the hearts of folk
and a mist in my eyes when y
"There's always one in my
I sing," replied this St. Mark'
success.

SEVE

WE WORK WITH A I
MIST IN OUR EYES

Note: For two months w
evening hour, but we invite
Morning Service—Some 2,000
Service.

That made the city smile for we never
have any such thing at St. Marks and
Detroit knows that. The third line
reads:

"Nothing Unusual Going On!"

That is what I call "Sustained Interest" in an ad. It is good to use and to use as frequently as it can be evolved naturally. When I have this sustained interest carried along into the ad as far as it can go I bring on the features of my services. The very fact that I have approached the setting forth of these feature attractions in such a sustained manner makes them stand out more strongly in the minds of the readers of my ad.

Then, with the usual "First," "Second," and etc., I set forth each distinctive thing that I have planned for that evening's service in St. Marks and the church is crowded to overflowing an hour before time for the service, due to the "Suggestion" power of that ad on Saturday evening.

I use the word "Feature" in my ads a lot. I do this because people know what that word means. The Theatres use it; that is true. But that is no reason why we should not take it away from Theatres and use it for God and good things. I want to breed in my reader's mind the element of suggestion, anticipation, and surprise. I want them to know that there is something besides preaching going on at my church; that the preaching has a background of color, light, dramatics, and music. The closing ad of this article will illustrate what I mean by "Feature."

"Am I A Barnum?"

"Do I Run a Show?"

The Pastor of St. Mark's discussed the Preacher in Politics, tomorrow he will answer the questions above in his pulpit editorial.

"TILTING HORATIO'S
HALO"

Will be the Pulpit Editorial Sunday evening at ST. MARK'S METHODIST CHURCH. It seems to us that the time has come, in defense of the Church of Christ, to absolutely repudiate this type of a man and tell the city the truth. We have turned each cheek to him, as the Bible says. Now we expect to

KNOCK HORATIO INTO A
COCKED HAT

We have his Number after last Sunday night. Before that time we honestly felt that he was sincere. We are sure now that he is not. All along we have known what was in the background of his dissatisfaction. The time has now come to tell it and stop forever his blatant yowling.

ST. MARK'S
METHODIST CHURCH

Corner East Jefferson at Garland.

At the morning and evening services the Pastor, WILLIAM L. STIDGER will speak; in the morning a SYMPHONIC SERMON THEME—in the evening one of St. Mark's famous "DRAMATIC BOOK SERMONS."

AN OLD MELODEON

Will be on the platform—with an old gray haired mother—playing the old hymns and songs in the beautiful MEMORY MONTH CLIMAX SERVICE. You will never forget that beautiful picture.

"Hold the Fort for I Am Coming"
"Nothing but the Blood of Jesus"
"A Shelter in a Time of Storm"

And several other old hymns of yesterday will be sung by that great Chorus Choir of 2,500 voices.

Wm. L. Stidger—Geo. Calkins
Jack Meredith

Members of St. Mark's Staff.

Note: For five weeks straight we have had to turn people away after filling every crevice; for five weeks we have had "STANDING ROOM ONLY." Why? Because "There's a Real Reason!" Come and see! We have had experts working on our plan of seating and we will be able to care for 100 additional folks Sunday evening. Some think the Morning Service even better.

Approaching the Every Member Canvass

By Rev. Elisha A. King, Miami Beach, Fla.

THE object of the Every Member Canvass is to secure money to run the church for one year and pay the proper proportion of the denominational benevolences.

2. There is a secondary purpose and that is to inform the members and interested friends about the activities of the church. Two results follow this campaign of information, viz: first, the people become really interested in the unsuspected amount of good work done and learn of the far reaching influence of the church and, second, this interest is transmuted into the investment of money in an enterprise so worthy.

3. As an outgrowth of the experience of raising money there has come a general recognition of its social and religious value. A well organized financial campaign brings together a large number of workers who become better acquainted, and in turn these workers stir up the people they canvass to a deeper recognition of the social value of the church. A fraternal spirit is developed. Many churches have received as much lasting spiritual uplift from a thoroughly organized Every Member Canvass as from a revival service.

4. But no two churches are alike and what one church does is no proof that some other church could do the same thing. However, every time a church does succeed in doing its task thoroughly it encourages others that have not yet tried the method. As I have had some rather interesting experiences in a most unique field where certain long seated convictions have had a good trial perhaps I may be able to write something helpful without consuming time and space with unnecessary historical explanations.

(a) In the ordinary church the minister is the key to the situation whether he desires to be or not. A few churches are blessed with laymen who relieve their pastors of this burden. God bless them and increase their number! If the minister is wise, he will begin to plan for the financial campaign months ahead by formulating in his own mind exactly what he wants in the next year's budget. In most cases he can have anything within reason if he thinks it through and lays his plans to get it far enough in advance.

(b) The budget should be discussed with the Board of Trustees, or the

Pastor's Cabinet or Advisory Board. Heads of departments should have a chance to ask for appropriations. I should like to suggest some items that should be put into the budget. Aside from the usual items for running expenses and a slight increase in the pastor's salary (which should be made each year if possible) there should be the church's share of the Pastor's Annuity premium (which implies that the pastor has made application for membership). Then I should set down a good round sum for publicity and clerical

Information on the every member canvass is always timely. But to be rightly approached the preparation should begin months ahead. That is the emphasis which Dr. King has laid in this article.

work. This item will more than raise itself by the increase in church attendance and plate offerings. Included in this item should be an ample amount for printing and postage. I am convinced that money spent in this way is wisely spent. By all means there should be items for insurance on the buildings and their contents as well as for repairs, improvements and expansion. If I had my way, I would establish an emergency fund to be drawn on only during the lean years. This money should be deposited in a savings bank and not touched except in time of drastic need.

(c) After the budget has been thrashed out and finally settled bring it before the congregation at a regularly called meeting and get it adopted by vote of the members. That settles that part of it. Now the pastor and the trustees have power to raise this budget somehow.

(d) There are always certain regulation things to do, of course. Secure a full list of names and addresses of the people to be canvassed. Workers are to be selected, called together, trained and enthused. They must be aroused to the importance of the task and the joy of doing it. This is partly done by telling them plainly and convincingly of the work the church has done, is doing, and hopes to do in the future if the budget is fully raised. Many questions need to be asked and answered, all troubles explained or brushed aside and the workers made

interested and anxious to get to the task. Again I emphasize the importance of the minister's part in all of this preliminary work. He can enthuse the workers and the whole church as no one else can. But he can also retard the movement and become a real obstacle by standing or sitting on his dignity and holding himself aloof from "the whole distasteful business." The church needs him, the workers need him and the community needs him to put spirit and high purpose into this thing which may easily become a bore to everybody.

(e) Now we will turn to what I think the most important part of the canvass, viz: the preparation of the campaign literature and the handling of the same. It should be different each year, and to produce the best results it should be unique, interesting and compelling. It should have life in it, real "pull" and such convincing argument (though very brief) that the person who gets it will say, "Of course I'll give to a work like that." In a small town it may do to send out a mimeographed letter that begins with one full paragraph of conventional salutation. But in a city where you are dealing with busy business or professional men the difficult task is to get a circular letter read. Certainly no busy man ever reads a long letter of that kind through unless the subject is intensely compelling. Money getting letters require a great deal of thought and many writings. When I am about to prepare for a finance campaign I get out System's book, "How to Write Letters That Win." Some of our letters have been rewritten six or eight times, but when finished they are ready to do the business!

There should be a printed statement of the work of the church to accompany the letter. We sometimes forget what we have to "sell." Think of what some churches have to offer the public! Very often they take it all for granted, and never mention the inventory. Here are a few of the assets, a public auditorium, a pipe organ, a choir, a good preacher, a Sunday-school, various societies and clubs, stained glass windows, etc. Tell the people about all these things. To maintain them all costs money and to subscribe is to invest in the greatest enterprise on earth. I believe the printed matter should be illustrated with pictures of

some of these things. Graphic presentation penetrates the brain quicker and with greater effectiveness than mere printed words or a piece of white paper. It would help some if two colors of ink were used.

(f) As in seeking business so in going out after money for the church the follow-up letter system is best. The first letter and illustrated matter might well be mailed as from the minister with no mention of the need for money. This is informative and inspirational. These should go in sealed, two cent stamped envelopes. Soon after this a letter from the trustees may go in the same way. It is our custom to enclose a pledge card in this second missive together with a two cent stamped addressed envelope for reply. Last year over \$4,000.00 came in by mail. If, however, it seems essential to secure all the money by means of the personal every member canvass the pledge card should not be enclosed. Instead it should be announced that representatives will call on a certain date.

5. Another duty the minister has is the preaching of a sermon on "Giving" the Sunday morning of the day of the canvass. If he can say at the close of the sermon that if the budget is all

raised there will be no more solicitation of money from the pulpit for a year he will influence a great many people to be unusually generous. Church going people are very weary of hearing the minister repeatedly talk about the need of money from the pulpit. We have found it of real value to have representative business men make three minute speeches about the need for raising the budget for three or four Sundays preceding the day of the canvass.

6. Perhaps it is not necessary to say this, but the canvass is not ended on the day set for it. The field should be "gleaned" carefully. Plenty of time should be given to it. Some churches give two Sundays to it. We take more than a month, but our situation is peculiar. We keep at it until we get the total amount no matter how long it takes. And once more the minister may write a final letter of direct personal appeal to all those who have failed to contribute. A letter of thanks should be sent to every subscriber.

What a relief it is to have the finances attended to for a whole year! For this reason the minister can well afford to give a month of his time for the sake of future freedom and the good that results from the effort.

The Brotherhood of Rich Fools

By Henry H. Barstow, Auburn, N. Y.

Some months ago we had an article by Dr. Barstow on gathering illustrations. Here he very interestingly shows the possibilities of using a single story, applying it to many phases of a man's life—social, educational, moral and others. The same method can be applied to other Bible stories.

THE Rich Fool has many brothers. Some of them, like himself, are also fools. Some are foolish now and then. Some are wise men. A few samples from his family photograph album will reveal how widely he is related to his fellow men.

"The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, 'What shall I do because I have nowhere to bestow my fruits?' And he said, 'This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said unto him, 'Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?' So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:16-21.)

The business of a certain merchant profited him plentifully. And he thought within himself, saying, "What shall I do because I have not store space for my business?" And he said, "This will I do: I will pull down my old establishment and build greater: and there will I bestow all my stock of goods. And I will say to my soul, 'Soul, thou hast business ahead for many years; now go to it, buy, sell and be busy.'" But God said to him, "Thou fool, this night thy soul shall be required of thee, then who shall look after thy business and get the profits thereof?" So is he that doeth business for himself alone and forgetteth God and his brother man.

The home of a certain father was beautiful with a good wife and happy children. And he thought within himself, saying, "What shall I do, because I have not a house large and attractive enough to shelter them in the luxury they deserve?" And he said, "This will I do: I will rent the old house and build a new one on the avenue with all modern improvements, and there in proper style I will bestow my family. And I will say to my soul, 'Soul, thou hast a home for many years; take thy comfort, eat, drink, and enjoy thy friends.'" But God said unto him, "Thou fool, this night thy pet child shall die; the next day thy wife shall be stricken with an incurable disease; thy boys shall stumble to ruin over thy luxuries; and thou alone shalt be left: how then shalt thou enjoy the house which thou shalt build?" So is he that keepeth his home for himself and his friends and not for God and the homeless.

The mind of a certain scholar was rich in knowledge. And he said within himself, "What shall I do because I have no one to appreciate my learning?" And he said, "This will I do: I will abandon these ignorant friends who have not become as wise as I, and seek those of my own kind, and there will I enjoy the fruits of my learning. And I will say to my soul, 'Soul, thou hast an intellectual feast laid up for thee for many years; take thy fill of art and culture, read, think and be famous.'" But God said unto him, "Thou fool," (at which he was much offended), "tomorrow thy digestion shall fail; the next day thou shalt write a book that no one will read, and the third day science shall declare thy learning out of date. Then who will remember thee or care aught about thee?" So is everyone that is wise in his own conceit and not with the truth of God and for the unlearned.

The spirit of a certain respectable citizen was eminent for its moral quality. And he thought within himself, "What shall I do because I am so much better than other men: extortioners, unjust, adulterers, publicans, church members?" And he said, "This will I do: I will leave the church where there are so many hypocrites and join a secret society or a club, and there will I display the treasures of my morality. And I will say to my soul, 'Soul, thou hast much excellent company for many years; take thy self-satisfaction, eat banquets, listen to speeches, and be a good fellow.'" But God said unto him, "Thou fool, tomorrow the voice of slander shall blacken thy good name, the next day sudden temptation shall lay thee low in sin and shame, and any night thy soul may be required of thee; and its morality is so covered with pride, that I shall say to thee, 'Depart

(Continued on Page 136)

A Man Who is Finishing Strong

By J. E. Blair, Birmingham Age-Herald

FROM the limited activities of helping provide the bare necessities of life, as the son of a poor tenant farmer of East Tennessee, Dr. George R. Stuart, pastor of the First Methodist Church of Birmingham, came to serve in a large way the physical, mental, social and religious well-being of many thousands of his fellow beings throughout America and the world.

Controlled by environment, in large measure, until his conversion to Christianity in a Quaker meeting at Friend's Station, Tenn., in 1870, at the age of 14, today Dr. Stuart controls circumstances in a large way, and he has done so for many decades, especially since his voice was raised against the liquor traffic as a young preacher, and since the time he entered the nationwide evangelistic field as an associate of the late Sam P. Jones, and since the time he became a regular pastor.

Eight years ago, he came from the First Methodist Church of Knoxville to be the pastor of the First Methodist Church of Birmingham, now having the largest church congregation in the entire Southern Methodist connection, not excepting the great church of Rev. Bob Schuler of Los Angeles, Calif. There are over 3,600 names on the church register. For going on two score years Dr. Stuart has been proclaiming the gospel as the power of God unto salvation to all who believe it, and never is he heard to "knock his own preaching" to the extent of complaining that the people are "gospel hardened."

He preaches to about 3,000 people every Sunday and is heard by more people in a year's time than any other man in the Southern States. On his own initiative and through his own efforts as a young man, he was graduated at one of the best and oldest colleges of the South, where he won the medals for the best debater, the best orator, the best composition and the best reading. "He tied for first honor for his class but drew for it and lost." Since that experience, Dr. Stuart has been a bitter hater of all "chance" games and the idea of getting something for nothing. While in college he conducted a tutorship, an editorship and a courtship, winning out largely in the last named enterprise when at graduation, he married Miss Zollie Sullins, the beautiful and accomplished daughter of Dr. and Mrs. David Sullins.

To the union were born five children, Sullins, Mary, Elizabeth, Margaret, and George R. Junior. Dr. Stuart joined the famous Holston conference in 1884 and was stationed at Cleveland, Tenn.

Soon after this time Sam P. Jones secured the assistance of Dr. Stuart in a great meeting at Jackson, Miss. Mr. Jones became so hoarse during the meeting that he called on Dr. Stuart to preach for him, and at the conclusion of the sermon, Mr. Jones said: "I have been looking all over the United

When the demands of the large parish are tiring men in the strength of maturity it is of more than passing interest to look at a preacher, seventy years of age, who oversees a great church of 3,600 members, fills a great many evangelistic and lecturing engagements, and finds time in between to fight corruption in city and state. The record of Dr. George R. Stuart, First Methodist Episcopal Church, Birmingham, Alabama, is worth studying.

States for a man who could do what you have done today—take my place and hold my audiences."

In connection with his evangelistic work, Dr. Stuart made a thousand fiery eloquent speeches in behalf of prohibition. His work as a prohibitionist is second only to that of his labors as evangelist and pastor. It is the general opinion that no public man of the South has been more prominent in signal moral reforms than George R. Stuart. As a Chautauqua lecturer, for two decades, he always availed himself of opportunities to impress the truth that righteousness exalts a nation. No Chautauqua lecturer has been recalled more often by the same Assemblies. At one of the big Southern Assemblies he has been recalled eight times. And in the North he has been equally popular. He was recalled from four to ten times to Miami Valley, Ohio; Pontiac, Illinois; Lancaster, Ohio; Mountain Lake Park, Maryland, and Waterloo, Iowa.

For twelve years Dr. Stuart has been a member of the General Conference of his church. At the General Conference session held a few years ago in Asheville, N. C., he spoke to the largest assembly ever gathered at a similar gathering where an admission was charged. It is common knowledge that

Dr. Stuart feels that his usefulness is at its height when he is free to appear before large audiences as a plain Methodist preacher, and that he has discouraged the many efforts of his friends to elect him a Bishop of the Southern Methodist Church.

In his work as pastor at Birmingham, Dr. Stuart of course counts it his greatest privilege to preach to the thousands who fill his church to overflowing every Sunday he speaks in his pulpit, but he also feels that he is called to other tasks than those generally associated with the name of "pastor." He seeks to make his influence and that of his church reach as far as possible. He would like for such influence to encircle the globe. His church buildings, occupy a half city block in the heart of the downtown section of the city, and are used by many hundreds of people every week, not counting the crowds that attend the Sunday services. Dr. Stuart's church is the center for many kinds of activities intended for the good of the 230,000 people of Birmingham. It was chosen as the meeting

place when the city desired to honor young Robert Sessions, the Birmingham Age-Herald representative, who so recently won the prize in the contest among high school students of the nation for the best oration on "The American Constitution."

The Pastors' Union of Birmingham which represents about 100 churches meets at this church. Leaders of the John E. Brown revival campaign which opened in January and continued for five weeks in the city auditorium, held the overflow meetings of the revival, for the most part, in the large auditorium of the First Methodist church. Several thousand dollars of the money spent for the campaign and for the school enterprises of Mr. Brown were paid by First Methodist church members. Dr. Stuart led the movement among the churches for "giving way" for the John Brown meetings every Sunday evening, saying despite the fact that his own church was in the midst of the work of raising its annual budget of around \$150,000, "we must put the success of the Brown evangelistic meetings above every other religious consideration for the present time."

Dr. Stuart is not only for "constructive" Christian effort, ("Constructive" is one of his most largely used words.

He said very recently that the effect of the Scoops evolution "brain storm" would be for good or evil, according as to whether or not the entire controversy proved "constructive," but also he firmly believes Christ came to "destroy the works of the devil" and that "all the groves of idolatry should be cut down." He believes it is just as much his duty to attack the works of the evil one, as it is to comfort those attacked by him. He believes not only in smoothing dying pillows, holding the hands of the helpless, putting his hands on their pain-knotted brows, and whispering that "they only the victory win who hold to their faith and o'ercome the demon that tempts us within," and in preaching the gospel, but he believes also in being a religious General and in fighting the battle of Armageddon with all the weapons at his command. He never throws mud but he will go to the depth to raise a fallen one and he denounces the kind of life lived by those who help others to fall in unmeasured terms.

He believes thoroughly in the old Methodist prayer-meeting sentiment "spend and be spent"; he believes "Mike," in the "Circuit Rider," was right, absolutely so, in teaching that "the work is everything and the man nothing."

Since the time he came to Birmingham, Dr. Stuart has been loved by all but he is feared as well by the leaders of destructive activities. He is noted for several major "offensive movements" during recent months. He opposed and helped defeat a plan to establish a dance hall. He led successfully against Sunday base ball and Sunday moving picture shows. He assisted the pastors union in upholding the Alabama state law against prize fights this spring when the Reid-Stribling fight was almost ready to start here under the auspices of a popular men's club of the city.

Dr. Stuart lays no claims to being a "specialist." He said so in a recent brief interview—(he doesn't take time to talk with any one long at a time), "No, I'm not a specialist—not even in church administration—I go in for the whole blessed business!"

Although he lays no claim to being a specialist or to being "up" on church management, his eight-year record at the First Methodist Church of Birmingham shows that at least he has an eye to the business of the Kingdom. Mr. Harry Denman, for many years manager of activities for Dr. Stuart, was induced to make the following statement regarding the church work of the First Methodist congregation: "At the two regular preaching services held each Sunday, there are practically 1,800 people in attendance, by far a larger number than attends any other

church services of the city. The personnel of the morning and evening audiences are so varied that it is estimated that 3,000 different persons hear Dr. Stuart every Sunday. Many of these are residents of the down-town section and have not identified themselves with any church. Eight years ago our Sunday School consisted of four departments officered and taught by 54 persons and carried an enrollment of 952 with an average attendance of 476. At this time our Sunday School is composed of 11 separate departments; in fact each department is a small Sunday School in itself. One hundred and fifteen officers are necessary to direct the organization and do the teaching. We now have an enrollment of 2,520 with an average attendance for 1924 of 1,156. Last year reports showed that the Sunday School raised \$15,400 for social service work. Weekly council meetings, monthly business meetings, monthly socials, weekly training classes as well as numerous special meetings are held in our buildings in connection with the work of the Sunday School. All the space in the church building proper and in the Sunday School rooms are devoted to Sunday School work. There are 89 class and 11 assembly halls occupying 45,418 square feet, exclusive of vestibules, stairways, passage ways, boiler rooms, offices and lavatories. Eleven pianos, approximately 1,800 movable chairs, in addition to the stationary church pews and benches in the old Sunday School room which will seat 2,300 people, all are used in providing for the Sunday School students. Four efficient Epworth Leagues are now active, whereas there was but one until a few years ago. More than 200 young people are enrolled in the leagues. They do considerable social service work for our own membership and for others of the community.

One of our leagues has been awarded the Efficiency Loving Cup offered by the Birmingham City Epworth League Union. Our Woman's Missionary Society now has fourteen circles, with meetings each week at the church, in addition to special meetings. The mid-week prayer meeting is held. It is in charge of a committee of the laymen of the church. A Business and Professional Woman's Club was organized about two years ago. The club does social service work and offers help and encouragement to the younger business women of the city. It has an enrollment of 185 and meets twice a month at the church, at which time supper is served and educational and social programs are rendered. The newly formed "Pastor's Club" assists the pastor and assistant pastor, Rev. Raleigh Greene, in visiting new and prospective members, the sick and the shut-ins. This

club meets monthly. Our Recreational Department sponsors six clubs. Some of these clubs meet weekly and others semi-weekly. Our Recreation Hall is used extensively by young people of a number of the Methodist churches of Birmingham as well as by young people of our church. It is estimated that over 500 young people use this hall weekly. The church maintains a Musical Department with trained director, thus giving our membership opportunity to develop musical talent.

The standing committees of the church are twelve in number and function under the general direction of 102 members. The stewards and the regular committeemen compose the official board of the church, and this body is charged with the entire responsibility for the business conduct of the church. It meets at stated times. The several standing committees meet at the call of their chairmen. The Usher's Committee is composed of 150 men; the newly formed "Fellowship Committee" is composed of 100 men; the Committee on Lay Activities, composed of 65 members, cares for such special features as Missions, Evangelism, Christian Education, Social Service and Lay Speakers.

The secrets of the success of religious workers remain secrets; we know them no more than the way the wind will blow, nor than Tennyson knew the little flower root and branch that he plucked out of the wall, but it can be concluded that the religious success of George R. Stuart began, when he accepted Christ at Friend's Station, and that his success for others began when after being "brightly converted" he arose from the altar and "sought his gray-haired father, seated on almost the rear seat in the church, he threw his arms around his neck and begged him to become a Christian, for the record says the gray-haired father responded in a voice "that could be distinctly heard by all near him—'My boy, you have started right; your gray-haired father will not be a stumbling block in your way. Go on, I will try to follow.'" It is not necessary to say so, but it may be added, that a man believing as Dr. Stuart does is not worried about anything personally—"only the sorrows of others cast their shadows over me"; and as for the church, he is not worrying about its apostolic succession or any other so-called theological question, but he might be worrying about whether the ministers of today are spiritual descendants of the early apostles and find themselves able to transmit the spirit of the apostles and he might be worrying as to the kind of people who may aspire in the future to present the gospel message, whether or not they will have the boldness and power of such men as Peter and John.

The Editorial Page

The Heart of Mary

Mary kept all of these sayings pondering them in her heart.

EVERY Christmas season brings to the humanist an increasing interest in the mother of Jesus. The dogmatist may be willing to pass her by with the remark "she was made to bear the Christ" but the humanist cannot do that. He wants to find the thoughts of her mind. He would like to uncover the emotions of her heart. Could he open her sealed lips and let them tell their own story we could settle for all time some of the controversial questions regarding her son, our Lord.

How significant it is that she pondered these things in her heart? The word "pondering" is revealing. We see right away that she is not an automaton being moved by decrees of fate. There is an anxiety. She wonders just what it is all about. She has been promised that she should mother the Christ, but she doesn't understand what everything means. There were the shepherds, the wise men, the prophetess, Simeon. And she cannot answer these to her own satisfaction. So she turns them over in her heart. It was a pondering heart.

I think that it must have been a fearful heart as well. There were the days when she must go back home. Is it ungracious in the Christmas season to raise the question as to what the neighbors would say. For neighbors then were as neighbors now, and it would not be allowed to pass unnoticed that the child was born out of wedlock. There may be some significance to the interpretation that years after the villagers taunted Jesus, asking him "Who is your father?" The road which lay before Mary was not an easy one.

And it must have been a wistful heart. How anxious she must have been to know the thoughts of Joseph. She scarce believed the words of the Lord, herself. It had been so unreal. Could she expect her betrothed to believe. We have never given sufficient credit to Joseph here. His delicate handling of Mary in the days when she was fraught with natural fears is one of the wonder points of history. And I think Mary, appreciating his sympathetic touch must have wondered just what his innermost thoughts were.

And then it was a wistful heart for the future must reveal to herself and Joseph the truthfulness of the revelation. What would the days of youth and maturity bring forth? Her eyes could not penetrate the darkness which lay ahead. But they looked toward it. The mother heart might have had its forebodings of Nazareth, Gethsemane and Calvary. There was so much for the future to tell. She had done and would continue to do what she could. More than that lay with God. She hoped to be justified. Time alone could tell.

Yes indeed it was a pondering heart. One swayed by strange emotions. Jesus may have seen his way clearly but his mother walked as in a path darkly.

The Proper Place for a Background

A BACKGROUND is a wonderful thing—when it is kept in its place. But like a lot of other good things, it raises havoc when it insists on getting into the wrong place. And I don't know of any place

where it can make more trouble than it can with the minister and preaching.

Many a minister who has had a splendid background for preaching has not been effective in the parish because he has proclaimed the background rather than the gospel. I am thinking of my friend Frank ——. He has had wonderful opportunities for educational training. Two continents have helped in his development. He carried it in good grace. Somehow when you look upon him you know that he is an educated man. When he speaks you are sure of it. When he takes his place in the pulpit educational culture stands out all over him. I think that he intended to let no sermon go by without proclaiming the virtue of his training. Yet he was ineffective. Education is a fine background for the ministry but as a gospel it is a flop.

This is a good illustration but it is not the only background which intrudes in the pulpit. There is the background of denominationalism, the background of a youthful religious experience; a background of acquaintance with great men, a background of a worldly life. But more than all of these, I am thinking just now of the background of intellectual belief in fundamentalism or liberalism.

To my mind a minister's dogmatic beliefs belong to his spiritual background. They help to shape his character and play a large part in his personality and his ministry. Yet he ought to keep them pretty well out of sight. The church is sick of and the world is disgusted with the type of preaching which is forcing religious controversy down the hearts of people who are hungry for the bread of life. The man who goes to church wants the gospel and not harangues about the gospel. Yet as a listener of sermons I must admit that many have been of the latter kind. The preacher has insisted on spattering his own background before the eyes of the congregation and the gospel has had little consideration.

There are two types of preachers who may well be spared. One is the fighting fundamentalist who believes that the pulpit is the place to display his bigotry and intolerance. The other is the self exalted liberal, who is so afraid that he will say something which is not intellectually correct that he has no message at all. Either of these qualities may make good backgrounds for gospel preachers, but for the sake of the cause let us keep them where they belong.

What the Editor Should Do in December—Another Department of Reminders

December is the month when the editor should have before him material which he will use in the spring and summer issues. He knows that he must build ahead to keep his issues timely and up-to-date. Ministers who have articles for Christmas and New Year had better wait another six months before submitting it. But those ministers who have good material for Lent, Easter, summer services, open air features, daily vacation bible schools, should send their copy in without further delay.

The February issue will be devoted to men's work considering men's Bible Classes, Brotherhoods, putting men to work, responsibilities of laymen. If you hurry and mail the story of your work we may have time to get it in that issue.

CHRISTMAS AND NEW YEAR'S THEMES

The Shepherds in the Fields. There were in the same country shepherds abiding in the field, keeping watch over their flock by night. Luke 2:8-20.

Jesus Christ, the Fulfillment. Art thou he that should come? Matt. 11:3.

Christ's Call to the Awake. Jesus said, For judgment I come into this world, that they which see not might see; and they which see might be blind. John 9:39.

The Pondering Heart. But Mary kept all these things, and pondered them in her heart. Luke 2:19.

The Name Wonderful. And his name shall be called Wonderful. Isaiah 9:6.

The Two Census Books. There went out a decree from Caesar Augustus, that all the world should be enrolled. Luke 2:1.

They which are written in the Lamb's book of Life. Rev. 21:27.

The Mother of Our Lord. Hail, thou art highly favored, the Lord is with thee: blessed art thou among women. Luke 1:28.

Spared for Another Year. Lord let it alone this year also. Luke 3:8.

New Year's Happiness. Whoso trusteth in the Lord, happy is he. Proverbs 16:20.

The Lamps of Life. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Matt. 25:6.

The Unknown Part. Ye have not passed this way heretofore. Joshua 3:4.

THE ENEMY

Last month we carried a short review of Channing Pollock's new play "The Enemy." Since then the play has opened in New York and I have seen it. And such a play it proved to be. Never have I seen so eloquent a plea for the destruction of war and crowning of peace. One can not sit through it without resolving that in the future his influence is going to be thrown against those agencies which create hate—the enemy of all men and nations.

There is considerable melodrama in the play. But think of the opportunities which war offers for such melodrama. The constant tramping of the marching troops through the streets during the second and third acts apparently gets the nerve of the characters in the play but it gets the spectators as well. "Yes," we cry, "close the windows and doors and shut out that awful sound of youth marching out to war, never to return." We see the whole thing then. It is war which is the enemy of every nation and all humanity.

Ministers who see this plea will renew their activities for peace. It will strengthen their believe in the brotherhood of man. They will find that the stage is preaching a sermon as an individual cannot preach it. They will be glad to know that there are men like Channing Pollock who can use the medium of the drama for great purposes.

When at the close of the last act Pauli, widowed by the war, raises her hands to heaven with the plea, "God give us peace," it was a man, not at all clerical in appearance, a few seats away who breathed aloud, "Amen." To me it seemed entirely proper. For I had witnessed a great prayer for the coming of the Kingdom of God to the hearts of men.—



Bull's-eyes for Bulletin Boards

To fill your job, fill your mind.

* * *

Get the habit of picking up the minutes.

* * *

Nothing is settled till it is settled right.

* * *

The sign on the door of Opportunity reads "Push."

* * *

Man's discontents dig the channels of his progress.

* * *

Life will give us back whatever we put into it.

* * *

Oaks spring from acorns. Yes—but not overnight.

* * *

The secret of life is not in externals, but in eternals.

* * *

The gods we worship write their names on our faces.

* * *

Good breeding is religion done in terms of every day life.

* * *

A man must stand erect, not be held erect by others.

* * *

Glory to God in the highest and on earth peace.

* * *

The eternal stars shine out as soon as it is dark enough.

* * *

We have committed the golden rule to memory; now let us commit it to life.

* * *

Dig down deep enough into human nature and you will find some lovely thing.

* * *

One thing only I fear: the consequences of my own sins. You?

* * *

Prayer is not conquering God's reluctance, but taking hold of God's willingness.

* * *

When God sent his son into the world the best he could say of himself was said.

MY WAGE

I bargained with Life for a penny,
And Life would pay no more,
However I begged at evening
When I counted my scanty store.

For Life is a just employer,
He gives you what you ask,
But once you have set the wages,
Why, you must bear the task.

I worked for a menial's hire,
Only to learn, dismayed,
That any wage I had asked of Life,
Life would have paid.

—Jessie B. Rittenhouse.

WOULD SAVE CHURCHES FROM INARTISTIC RICH

What is the church to do when a rich man wants to give it money to be spent in inartistic buildings? The joint commission on church architecture of the Episcopal church will report to the approaching general convention of that communion that there must be a firm stand taken against donors who would load the church with structures neither dignified nor beautiful.

"Esthetic infallibility," the commission contends, "does not inhere in a bishop, a parish priest, the wardens and vestrymen, a clerical or lay benefactor, or in any architect or other artist, because of his vocation. And paying for a new church, an altar, a window or a rood screen doesn't give the donor a right to impose his own taste on posterity or justify the rector, wardens and vestrymen in accepting something that is bad.

Architecture and History

"Nepotism in church architecture, is as bad as nepotism in church preferment," the commission points out, and in recommending through its report that students in theological seminaries be given brief courses every year in architecture and the arts states: "The architecture and arts of the church exert influence on the worship of the church. Religious art must be the best obtainable. Church architecture must be expressive of the historic continuity, the doctrinal succession and the antecedents of the Anglican church."

Parish committees, when given instruction along such lines, may render valuable service, the commission will remind the convention, by helping perplexed rectors decide the proper course of action when an important parishioner desires to donate "a perfectly impossible window or other church ornament."

Americans Competent

The commission is not unmindful of the service rendered by architects of this country, for it states: "There are many architects in America who have proved they can build a church right," and also adds: "There are several makers of stained glass as able as those in England. There are absolutely competent wood carvers, cabinet makers, metal workers, needlewomen and embroiderers."—Christian Century.

A PREACHER'S PRAYER

I do not ask
That crowds may throng the temple,
That standing room be at a price,
I only ask that as I voice the message,
They may see Christ.

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy,
I only ask that as I voice the message
He may be nigh.

I do not ask
That men may sound my praises
Or headlines spread my name abroad,
I only pray that as I voice the message
Hearts may find God.

I do not ask
For earthly place or laurel,
Or of this world's distinction any part,
I only ask when I have voiced the message
My Saviour's heart.

—Ralph S. Centiman in the Michigan
Christian Advocate.

In the Seat of Scoffers

Article No. 3

By An Exiled Minister

ONE who has experienced a temporary exile from the parish tells me that the reactions are at times somewhat like this.

1. There is a feeling of relief as the burdens of a demanding parish are thrown aside.

2. There is the stimulating experience of meeting new things.

3. Then follow the genuine difficulties of getting adjusted.

4. There is a sense of depression as one sees that he has tied himself to a business system which destroys his former individual freedom.

5. He seeks an opportunity to get back into the parish.

I have now been through the first three. I now face the fourth. I presume that the answer to that determines the fifth.

No one will question but that the life of a business man has a routine of its own. It is a contrast to the freedom of movement in the average parish, though the routine itself may be helpful rather than harmful. It may furnish the discipline which the individual needs. He steps from a stage where he is the principal actor to a stage where he is one of many and business experience, and dominating personalities have well set the stage for his comparatively minor part.

It is the routine of 8:30 A. M. to 5 P. M. five days a week and a half day on Saturday. It is the routine of doing things as business sense has long determined that they should be done. It is the routine of having every decision recorded in the correspondence of the house instead of feeling free to speak to fit individual situations.

It is the routine of having one idea back of everything that is done—and that ideal is production. This needs some qualification but in general this is the routine which this article refers to.

That is the routine that I am facing. Under it I am becoming a hardened business man. I am even taking my religion in the name of my wife, a thing I always detested in business men. When I had a parish we always had a girl come to take care of the children during the church services. But now we live in a small apartment. And last Saturday night when my better half suggested that she would like to take her mother to a certain church, I offered to keep the baby. I drove

them to the church and then with the youngster drove around until the service was out. And I felt no pangs of conscience. Yet it was not so long ago that I suspected those men who drove to the church and let their wives come in while they took the children home. I felt that there was something malicious back of the courtesy. But mark it up to my credit I went to church in the evening.

It appeals to me now that I always thought the domestic life of the clergyman especially abnormal. And I still

Our exile is very personal this month. He is finding his quarters rather cramped. It may be rather unique, this studying of organized religion from the pew, but it has its difficulties as well. But then, we will give him our best wishes for his survival.

think that it is. He is with his family too much. His study is too near the nursery. His desk is too near the kitchen table. I envied the man who at the close of a hard day's work came home to have his little children watching for him through the gate and then coming to meet him. That was one joy I was going to have in business but I had not figured on the fact that it would be so dark when I got home from the office that the children wouldn't be permitted on the street to watch for me.

Another dream which has not been realized was the idea that I might have my family in my own home instead of living in the "manse." I always envied the couple who owned their own home. It might be a much poorer house than the church provided me, but it was theirs. They had the possession which more than all else added permanency to their lives. I mentioned that in a public address shortly after coming to New York. There were seven real estate dealers in the audience who were willing to help me realize the ideal but I still live in a rented apartment. But there is a feeling that it is mine and that it is not subject to constant supervision by self appointed guardians of the morals of the preacher's life and family.

But to get back to routine. There is the routine of time. 8:30 to 5. Day after day. Day after day. Without ceasing. Well it isn't as bad as it

may appear. It is a mighty good thing physically. The regularity of habit is forced by the routine of business and for the average man such systematic living is desirable. I admit that the minister can't do it and take care of the evening committee meetings which the modern church demands. His life must be different. But of the two, the life of routine, is the better for the physical and mental health of the individual.

Then there is the routine of the business organization—the doing of things in the way which the organization demands and not always as the individual mind might fancy. It is seen so clearly in the difference between the personal correspondence of the parish and the correspondence of the business house. In the first you speak for yourself. In the second the house must be considered. What you say is a matter of open record. You may not be on the job when the matter is concluded but the files will reveal the matter just as far as you have gone.

It is a fine thing this practice of ability to fit in. The preacher is constantly laying out programs in which he expects his people to fit. It is a good thing to take him from the center of activity and let him try to adjust himself to a program which good business sense decrees. It is not easy to make the adjustment. Habits are strong rulers of life. I would not recommend as a rule that a man cut his bridges behind him and leave his parish to get this experience. Especially not if he is over forty years of age. But I do say that for me the discipline of learning to fit in has been a good thing. At present I don't know whether I will ever take another parish. But if I do I know that the discipline of this experience is going to be a mighty fine thing for the parish I serve.

And then there is the routine compelled by the great business object, "results." In recent years those of us who have seen a need for a journal such as CHURCH MANAGEMENT have tried to have the minister judge his work by results. We have met much opposition to this idea. Men have told us frankly that the results are to be left to God. They have laughed at the idea of counting the congregation, of charting records of services and other means of promoting executive efficiency.

There is something to their contention. The influence of the church cannot be told by statistics and the consecration of a minister cannot be told by figures. But on the other hand there is a great deal which can be said for the business ideal. I can see some things which it does. It keeps a man working at the height of his efficiency for the greater period of time. It eliminates the losses so prevalent where a man is free to lay off if he has the stomachache or doesn't feel quite up to the mark. It keeps him so constantly on the job that he has no opportunity to develop the freakishness and lopsidedness which we see in men of individualistic occupations such as artists, musicians, etc. "Etc." doesn't necessarily mean ministers. Their contacts are such that if they protect themselves at all they keep quite normal.

Of course there is another side to all this. There are the peculiar temptations. But a discussion of these are not for this article. Another time perhaps. And perhaps they will steal upon me so easily that they will not be distinguished as temptations. But I am just trying to sketch my reactions under the period of facing the routine.

Though the idea back of this is a cheerful one and the note is optimistic I am willing to confess that the adjustment has not been easy. It is a struggle to change the alarm clock from eight to six, to keep going for the working hours of the day without social interruptions, to fit into the huge machine without losing personality. But when one voluntarily chooses exile he has not the right to dodge the cost of doing the thing right. Naturally it changes his point of view, even when it comes to the point of regarding the conventions and realities of religious faith.

The Sign of a Saviour

(Continued from page 116)

share our life in every stage from helpless infancy to mature manhood.

One old myth tells how Minerva sprang a goddess from the brain of Jupiter, a gleam with all the panoply of war. Another tells how Venus rose with all her powers from the foam of the waves that beat on the Island of Cythera. But Jesus came to the throne of a mother's arms. He was found as a babe wrapped in swaddling clothes. So we have a gospel for our children, for He was a child, and His birthday is the children's festival. So we have a gospel for our poverty, for He was poor with a manger for a cradle and afterwards homeless with no place to lay His head. So we have a gospel for the labor of our hands, for His

fingers were bruised by toil. So we have a gospel for young men, for He was a young Man (He died at thirty-two) and saw the visions of youth and obeyed them so that they were never shattered dreams. So we have a gospel for sorrow, for He sorrowed at an open grave. "This shall be a sign unto you"—a sign of a Comrade in life's change and stress. When I was a boy we used to sing a hymn whose first lines ran something like this:

"There's a Friend for little children
Above the bright blue sky".

It seemed an icy creed. "Above the bright, blue sky" was far remote from a boy's hopes and fears. They were down here on earth. A God in the sky could not understand, nor could He help. But Jesus was born in Bethlehem. It is said of a famous musician that he was asked to compose a national anthem for one of the little countries in middle Europe. So he went and lived in that country, studied its people, shared their poverty, became one with them, and learned to express their spirit from within! God did that at the Incarnation of Christ, and so doing He ennobled our humanity. He showed us that this flesh of ours can entertain divinity. He showed us that a manger cannot degrade a babe, even as a court and a scepter cannot dignify it. The stuff of our nature need not be affected by the flimsy trappings of earthly rank, or the accidentals of the passing hour, for our nature has become host to a King! "This shall be the sign of the Saviour"—He shall be one who lives your life and knows it from end to end. Wherever you walk, you shall find His footsteps for He has trodden that road before you. Whatever cup life may lift to your lips, you may know His lips have touched its rim and drunk its wine bitter or sweet. Yes, a Saviour must be above our sins, yet within our life—or He cannot save!

But this sign, once more, is the sign of Sacrifice. From the beginning He was thrust out of the house of comfort. Cradled in a manger He lived in frequent obloquy, and died in shame. Calvary finished that which the manger began. He was a "Lamb slain." Do we not need a Saviour willing to be slain for our sins? Browning tells somewhere the story of a girl with a wealth of golden hair. She seemed to have a character to match that crown of glory. Sickness smote her, and she began to fade. On her death-bed she begged her friends not to rob her body of that loveliness, but to bury it with her in the grave, unshorn. The request was granted as soon as asked, but when she died the legend grew that she had been meant for heaven from the first, and had turned angel before her time—so

great was that golden loveliness. But many years later the grave was opened. There lay the white skull, and round it thirty pieces of gold which in life she had hidden in her hair and which in death she had been too covetous to lose! Her soul had seemed to blossom like a heavenly flower, but all the while she had secretly followed a miser's greed. Is the story false? Does the best within us hide the worst?

Here is my own faith. In life I have needed those who would suffer for my good. I have needed, though I have never merited, a Father's prayers and toils, and a Mother's faith and sacrifice. I have needed the self-giving of my friends. Without these lesser calvaries, no real boon even of earth could have been mine. But there is a boon the earth cannot grant . . . the plucking out of the worst—that worst that is hidden beneath the best! No earthly friend can pay that price. A saviour must suffer for that—a Saviour must suffer for all. He must be pure. He must be sympathetic and know my life. Yes, but He must be willing to suffer as my Heavenly Father, my Heavenly Mother.

Well, this shall be a sign unto you. God born in a manger and hung upon a Cross! O thanks be to God for His great mercy! We have thought we wanted another Saviour and another sign. But this is our Saviour. Jesus as pure as a child. Jesus walking our human road from end to end, through storm and cloud. Jesus giving Himself and this giving Himself to purchase our peace. Yes, this shall be our sign. He shall be our Saviour.

"There fared a mother driven forth
Out of an inn to roam;
In the place where she was homeless
All men are at home.
The crazy stable close at hand,
With shaking timber and shifting sand,
Grew a stronger thing to abide and stand
Than the square stones of Rome.

To an open house in the evening
Home shall all men come,
To an older place than Eden
And a taller town than Rome.
To the end of the way of the wandering star,
To the things that cannot be, and that are,
To the place where God was homeless
And all men are at home."
Jesus keeps open house at Christmas Day. The sign is given unto you. . . . He has purity for your sin. He has comradeship for your journey. He has blood of compassion to give for your salvation. Will you come? O, will you come?

DOLLAR TIPS

A New Department

Church Management will pay one dollar for any tips which are used in this department. Any tips which you may give of giving efficiency to your work, saving time, or of any other nature which may be of value to the minister will be considered. Just address your envelope "Editor, Dollar Tips, Church Management, 634 Huron Rd., Cleveland, Ohio." Unavailable tips will not be returned so the writer is advised to keep a carbon copy.

Labor Saving Form For the Preacher

IT was customary for me to write out my CHURCH NOTICES for three papers each week by hand. This took much valuable time. I was fortunate in having a duplicator of the composition make, and could print quite plainly in the regular draughtman's style.

I figured that I could make up a standard copy, and then by aid of the duplicator, could run enough of them off, to last a year if necessary. I therefore laid out my plan, much of the copy being all the year round repetition, such as the Sunday and week day services, leaving space for the sermon subjects, and any special announcements. The result was that I saved many valuable hours time in a year that could be used for more important work. The following is a fair sample of such a plan for a busy pastor.

NAME OF CHURCH

Sunday..... S. School at....
Morning Woship at....

Subject
Evening Worship at....

Subject
Mondayat....

Wednesdayat....
Pastor.....

—Peter McI. Clasper, Frostburg, Md.

When You Leave Your Card

IT has been said: "A house-going pastor makes a church-going people. When I call I go armed with a special brand of calling card which I make on my typewriter. I take a sheet of paper, eight and a half by eleven inches. On this I write: "The pastor

of the First Methodist Episcopal Church called this afternoon—Sorry he did not find you at home—hope to see you at Church this coming Sunday." Then follows the hours of services and a slogan: "THE RED BRICK CHURCH IN THE CENTER OF THE TOWN—homelike, atmosphere, brief sermons, special music and all services strictly within the hour."

I type about six of these notices to a page and make perforations between each notice like you see on a sheet of postage stamps. This is more than a calling card. It is a notice that you have called together with the personal touch. It shows that some effort has been made to interest folks and relieves the harshness of professional formality. It is cheap, practical, efficient.—Richard Braunstein, Highland, New York.

Unique Idea

WE are in a small country parish with a goodly number of Christian young people. We have no evening service as they live mostly on farms quite a distance from the church. We have eighteen or twenty boys and girls of high school age that we call "Pastor's Helpers." Each Sunday, a boy and a girl assist in the morning service. They carry out, in a dignified manner, the whole Order of Service except the prayer, the sermon, and the benediction. In addition to the regular Order of Service they read one or two items of church news selected by the pastor. They also take the responsibility of raising the money for our missionary and benevolent work. With this method we are solving, in some degree, the problem of developing young life in a rural church, and the people are increasingly interested in the work that is being done in this way. We pass the idea to other churches, situated as we are, with the hope that it may stimulate and enrich the inner life, and if tested, give spiritual expression of the Gospel of Jesus through the service of young people.—John G. Vance, Wentworth, N. H.

Reviving Old Typewriter Ribbons

THE revival idea may be applied to typewriter ribbons as well as to people. As a rule, these ribbons do not wear out before they become dim and apparently useless. The reason is that the ribbon has dried out and needs reviving. If you will moisten

it with a few drops of 3-in-1 Oil you will find the life of the ribbon extended for a considerable time. I have tried this for years; so now, instead of buying dollar ribbons, I get mine from a "sale" of dried-out ribbons at 25c each, oil them up, and they are as good as new. This has proven quite a saving, and I am glad to pass the suggestion along for the benefit of others.—Merritt Earl, Baltimore, Md.

Weekly Reminders

Weekly reminders such as this help to keep up the spirit in the First Methodist Episcopal Church, Hoboken, N. Y.

First Methodist Episcopal Church We will

WARM UP your heart

WAKE UP your mind

STIR UP your conscience
at

THE WATCH HOUR

I was sorry to have missed you last week.

COME! Invite another.

Your Pastor.

Book-Keeping Machine is Given Church

According to the bulletin of the First Congregational Church, Billings, Montana, Mr. R. L. Steele, a member of the church, has recently installed in the office a book-keeping machine. The bulletin further says:

The machine will save a great deal of time and reduce to a minimum inaccuracy in the records.

Our books carry nearly 600 accounts. Not many business offices in Billings have more. Appreciate the necessity of a simple, accurate and inexpensive method of bookkeeping, Mr. Steele provided the Burroughs system. The equipment has a valuation of \$500.

On behalf of the Church, the Board of Trustees has extended a vote of thanks to Mr. Steele and the Burroughs Company.

The installation of this system represents a distinct step forward in progressive church methods.

Christmas Gift

A substitute for the usual Christmas card often sent out by the minister to his people might be an attractive blotter with some appropriate Christmas message printed on it.

Nevada Ministers Oppose Divorce

In Carson City, Nevada, there are four ministers who are not proud of the reputation of that state for easy divorces. These four men have banded together and have agreed that they will not marry a divorced person. They are J. L. Harvey, First Presbyterian Church; M. J. Hersey, St. Peter's Protestant Episcopal Church; D. B. Murphy, St. Theresa's Roman Catholic Church; and Peter Ruf, First Methodist Episcopal Church. Surely this is a splendid resolution for the clergy of the state capitol.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

CHRISTMAS—A HOME FESTIVAL

OF the 'hours that make us happy make us wise,' there will be accumulated wisdom in delightful hours of reading aloud, conversations about worth while things, evenings of home fun (and home-made fun) and the celebration of home festivals. And time, plenty of time, for these things, is a requisite,—time when father is not always rushing to make a train or an appointment and when mother is not forever at the telephone on committee work. Such hours as these are fundamentally necessary for the growth of ideals and the cultivation of tastes, which cannot be dissociated from religious experience.

On Christmas day all the men in the western office of a large business corporation were obliged to leave their home and board a train in order that they might reach an eastern city in time for a conference of the entire staff. When the fathers of young families must board the Twentieth Century Limited on Christmas, the great home day of all festival days, on the birthday of the Babe of Bethlehem, who has forever hallowed Christmas for the children, what can we expect of the religious experience of children in such homes?"—Marie C. Powell in "Religious Education" Magazine, February, 1925.

HOME MEMORIES OF CHRISTMAS EVE

"All the traditions say that John Howard Payne wrote his 'Home, Sweet Home' at midnight of Christmas Eve. It seems that the youth had gone abroad and was suffering from ill health and hard times in a foreign city. When the darkness fell on the night before Christmas, his little bedroom became a cold cell in which he could not breathe, and he rushed out into the street to comfort himself by looking at the lighted windows that held so little warmth for him. Suddenly, a door opened, a flood of light leaped forth, and in the radiance there stood a young woman, lifting a babe, that stretched out its little hands with shouts of delight to greet the father, just come home. In that moment, the poet forgot the dark, the winter, and the sickness of heart, and an hour later, shivering beside his table, the youth lighted his candle, and though the tears fell on the paper within, like the rain upon the streets without, his heart went bounding across the seas, for he knew that it was Christmas Eve. With the inner eye he saw the old house nestled under the trees close to the hill, crossed its sacred threshold, saw again the warm smile of his mother, long since dead, saw the old Bible lying on the table, heard his revered father's voice, knew that there was no place like home, no hour like the Christmas Eve, no joy that lingers like the Christmas joy, and no warmth like the Christmas fire."—Newell Dwight Hillis in "All the Year Round."

'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that blessed morn
Within a golden zone.
He must be born within the heart
Before he finds his throne,
And brings the joy of love and good—
The reign of Christian brotherhood.

INFLUENCE OF ENVIRONMENT

"All residents of Natal know of a Zulu baby girl whom Miss Parker, sister of a mayor of Pietermaritzburgh, took to England and educated in a high-class English boarding school. When she was brought back to Natal an accomplished young lady, she could only speak to her father through an interpreter.

"I met the young lady in Zululand where she was living with her foster mother. If anyone blindfolded could see any difference between her and the young ladies of the best families of the colony, it would be on the side of the inferiority of the latter's accomplishments and culture.

"On the other hand, it is not hard to find people in Natal or Pondoland of the purest white race brought up among the natives, whose language and even mentality is more like that of the natives than the Europeans."—W. C. Wilcox in "The Man from an African Jungle."

WE NEED EYES TO SEE

"Last February a man was telling of a visit he had been making to the Grand Canyon of Arizona. As he stood on the verge of the chasm, looking down a mile sheer into the yawning gulch, and then thirteen miles across to the hither wall, he was speechless. His eyes welled up with tears. His flesh began to creep and his hair to move, as though possessed by some great fright. There were two men by his side. They stood a moment looking down. Presently one of them remarked, 'Pretty big hole, Tom.' 'Och, pshaw, come on,' the other made answer. 'Let's go. I wouldn't give a paper of pins for that.' It meant nothing to him. Nothing to him that startling sweep of wonder! Nothing to him those ridges of eternal rock! Nothing to him that dreadful, indescribable void! Nothing, nothing to him! People say sometimes, 'Facts, facts, give us facts.' The facts are all about us. Alas! it is not facts we need, but eyes. Eyes to see the grandeur, eyes to see the glory, eyes to see the supernatural, eyes to see God."—M. J. McLeod in "A Comfortable Faith."

CHRISTMAS AND HOME LIFE

"What a week this is for home life—the week before Christmas. Little children ask mother to stay out of a certain room and ask father if he can spare a half hour to take them down town, and the father knows what that means on the crowded streets, but he goes just the same and tries to get over the nervous strain, but the child wins him. The child is anxious. Everything is eagerness and everywhere there are little anticipating faces. Five or six little children came to me this morning going to Sunday School, and said as they looked at the Christmas tree out in the court of the church building—'You have a Christmas tree early this year haven't you? We are glad the church is having a tree. We are going to have one at home,' and they talked as fast as they could, and all at once. They were all happy and eager.

"It is Christmas season; it is home. I heard a friend who was mailing packages early remark that the man who was insuring her packages said, 'It must be great joy to send these packages.' He was a middle-aged man, pleasant looking. He said, 'Do you know I have not a friend on earth or relative to whom to send anything, and so far as I know no relative is going to send me anything.' It was sad!

"Home! Home! What it means, everywhere. Home! 'I will be your God and you shall be my son.' Think of having God for a Father and he is the Father of every one! The heavenly home-maker."—In "The Christian Century," August 20, 1925.

DIGGING DEEPER WITH GOD

"I recall how when my father and I were on earth together, once we two dug a well. It was summer and the sun was ardent and the wells were dried up. So he and I—bearded man and beardless boy—became partners with God to give the cattle drink. It was hard work but it was poetry. I dug deeper, deeper. I dug on. On the ground my father wound the windlass and took up the dirt. I looked out as the well deepened and saw a star. That was pay for digging the well even if we had found no water. Deeper, deeper I dug; and the voice at the windlass called, 'Any signs of water, boy?' 'No sign, father.' 'Dig deeper,' the father said, and lowered the bucket for more dirt my hands had dug. Where was God? He was filling the earth with hidden water. What is a well? What a father and a son helped God to dig to give the cattle a drink. And so my father and I helped God till the cattle came and stood with solemn, expectant eyes until the water trough was filled from the well of water which but for man and boy would never have been."—William A. Quayle in "Out-of-Doors with Jesus."

HONOR THY FATHER AND THY MOTHER

"When John G. Paton, who afterward became the great missionary, was leaving home, there lay before him a walk of about forty miles. His father walked with him for about six miles, and then they parted. The father and son loved each other dearly, and the parting scene was full of sorrow sweetened by deep affection. 'God bless you, my son! Your father's God prosper you and keep you from all evil,' said the tender-hearted father. After going some distance John climbed a high place of ground, to see if his father was still watching him. At the same moment the father climbed the dyke to see his boy. John watched him climb down. 'I watched,' he said, 'through blinding tears, till his form faded from my gaze; and then, hastening on my way, vowed deeply and oft, by the help of God, to live and to act so as never to grieve or dishonor such a father and mother as He had given me.'—H. B. Hunting in "Christian Life and Conduct."

THE DEPTH OF GOD'S LOVE

"When Nansen was looking for the North Pole he found himself in very deep water. He tried to take his sounding, but his line would not reach bottom. He took his book and wrote the date, the length of his line, and added this note: 'Deeper than that.' The next day he lengthened his line and dropped it, and again it failed to touch. Again he wrote down the date and length of his line and added this note: 'Deeper than that.'

"The next day he gathered all the rope that could be found on the vessel and made it into one long line, dropped it down but it did not touch the bottom. Once more he took his book and wrote the date, the length of his longest line, and added this note: 'Deeper than that.' But listen!

"Through all the depth of sin and loss,
Drops the plummet of the cross;
Never yet abyss was found
Deeper than the cross could sound."

"It's that deep! Hallelujah, what a Saviour!"—W. E. Biederwolf in "Later Evangelistic Sermons."

I WOULD BE TRUE

"I would be true.' A while ago I bought a ruler for use at my desk. The other day I found it had warped. The line drawn along the edge was not straight, but crooked. What good is a ruler like that? Every line you draw by it is false. A draughtsman would not think of using such a guide. All his work would be spoiled and the plans drawn with such an instrument might distort the specifications so as to be the cause of a great disaster. No good workman wants to use an imperfect tool."—In "Decision Day Talks" by Charles F. Carter.

FORGETTING THE BEST

"In the mountains of Switzerland a boy was herding goats. He saw a pure white flower growing at the base of a cliff. He picked it and immediately a door opened in the rocky wall. He entered and found himself in a cave, the floor of which was strewn with precious stones of every description. A voice called out, 'Help yourself, but don't forget the best.'

"He dropped the flower hastily and filled his pockets with the jewels. When he had gathered all he could carry, again the voice said, 'Don't forget the best.' He stepped back in the sunshine, his hands full of gems and the door closed behind him. When he examined his treasures they had turned to ashes. He thought to revisit the cave for a new supply but the rock refused to open. He had lost the key. He looked for the flower and remembered that in his greed he had left it lying on the floor of the cave. He had forgotten the best. Some people forget God because they think of other things too much."—In "The Child in the Temple," by M. G. Gosselink.

THE GLORY OF CHRIST

"Some years ago a painter who admired the moral beauty of Christ's character, but who refused to acknowledge that He was God, resolved to paint Christ's portrait from the evangelical records. For weeks he read these simple gospels and opened his soul to every suggestion of beauty and moral impulse, permitting himself to be moved and swayed by all the grandeur and radiance of that matchless life, knowing that only thus could he catch and reproduce on canvas the face he would portray. But in his process of sympathetic study of Jesus his unbelief slowly passed away. First one doubt and then another was consumed, burned up, so to speak, in the flaming splendor of that marvellous life, and ere long the painter bowed before Christ in adoration and worship. Like a man who has gazed into a holy mystery, he came forth among his friends, a look of wonder and praise upon his face, and exclaimed, 'I beheld His glory.'"

—E. Y. Mullins in sermon of "The Glory of Christ" in "Modern Sermons by World Scholars."

SPREADING THE UPPER SAILS

"Sometimes there happens on the ocean an experience, entirely familiar to sailors, but which always has in it something beautiful and strange. A vessel, some day, is lying, as seamen say, stark-be-calmed, powerless to reach her harbor, but, as the sailors wait and watch, they notice that while there is no ripple on the water or breeze upon their faces, the little pennant far up at the mast-head begins to stir and ripple out. The breeze is all aloft, they say. It does not strike down upon the surface of the sea. At once they spread their upper sails, to catch the current which is all unfelt below, and very quietly, straight across a sea which looks hopelessly flat and calm, the vessel holds right on under the impulse of that upper air. So, sometimes, the Spirit of God moves over the lives of men:—

'All powerful as the wind it comes,
As viewless too,
and in the lower levels of life all is still motionless. You seem to be under the domination of a law which chains you in its flat and dull monotony. You feel no breath of the spirit on your cheek. But aloft is stirring the current of the higher law; and the life that spreads its upper sails finds itself borne along as by a miracle across the flatness of life, under the breeze which is at once Law and Liberty.'—F. G. Peabody in "Afternoons in the College Chapel."

THE SEEDS AND FRUITS OF ANGER

"John Fox, in one of his Kentucky stories, tells about a terrible feud which raged for years in one of the mountain counties of Kentucky. And it all began over a pair of trousers. Two boys were playing by the creek in the valley, and one made fun of the other's trousers. This foolish quarrel between the two boys led on to a quarrel between the two families. The quarrel in time led to murder. Years passed, and a whole county was devastated by a feud. Hundreds of men were killed. Everybody had forgotten the original source of the quarrel; but still the feud went on. Does not this help us to understand why Jesus so severely condemned unrighteous anger even in thought? Angry thoughts are the seeds out of which grow angry words and angry deeds."—H. B. Hunting in "Christian Life and Conduct."

DENY THYSELF!

"Hear this plain, straight word from one of our American soldiers in the Great War! He was moving unsteadily across the floor of the hospital on crutches. 'You lost your leg for your country,' one of the nurses said to him sympathetically.

"No," he replied with some impatience, 'I did not lose it—I gave my leg for my country.' He had entered into that higher patriotism which comes only through self-sacrifice, by giving as his own act and choice, his best to his country."—Charles R. Brown in "Ten Short Stories from the Bible."

THE HOPE FOR OUR CIVILIZATION

"The Famous Jukes family is the illustration of the menace to our civilization that is caused by Insanity and Inferiority. The father of this family was a lazy vagabond born in New York in 1720 whose two sons married five degenerate sisters.

"From the Juke line have come: 310 professional paupers. Kept in almshouses a total of 2,300 years. 440 physically wrecked by their own diseased wickedness. More than half the women fell into prostitution. 130 were convicted criminals. 60 were thieves. 7 were murderers. They had cost the state \$2,500,000 to 1915. There were 600 living feeble-minded and epileptic Jukes in 1915.

"Stoddard gives us an illustration from the Jonathan Edwards family to contrast and compare with the Jukes family.

"Of 1,395 descendants up to 1900, 1,295 were college graduates; 13 were presidents of our greatest colleges; 65 professors in colleges; 60 physicians, many of whom were eminent; 100 and more clergymen and missionaries; 75 officers in the army and navy; 60 prominent authors and writers by whom 135 books of merit had been written and 18 periodicals edited; 100 lawyers; 30 judges; 80 held public offices; one vice-president; 3 U. S. senators; several governors; mayors of cities, and ambassadors to foreign countries. It is not known that a single one of them ever committed a crime.

"A test and comparison of the Jukes and Edwards families will show that one of the salvations of our civilization is Education."—Dr. W. L. Stidger in "Finding God in Books."

The Minister and the Conduct of Worship

(Continued from page 119)

is there an unconscious addressing of prayer to the congregation rather than to God like that prayer described by a reporter "as the most eloquent prayer ever addressed to a Boston audience." In fact most of the common faults of public prayer would go if the minister would remember that he is speaking to the great God. All theological information, all moralizing, all exhortation, all fine phrases, all rhetorical rhapsodies, all colloquialisms, all sugary epithets, all ramblings and repetitions would go. Moreover the minister should remember that we are not heard in prayer for our much speaking, and the pastoral prayer will cease to be the "long" prayer.

Surely the spirit of reverence demands that a minister make careful preparation for his public prayers. How can a minister justify himself for carefully preparing a sermon, and making no preparation for leading the congregation to the throne of grace? Some ministers find help for their pulpit prayers in previous writing. Others depend upon meditation to suggest the scope of the prayer for any particular occasion.

The best use of the half hour before a minister goes into the pulpit is not in a last polishing of his sermon, but in a quieting of mind and heart before God so that he is ready for the august service of leadership in worship.

The Sacraments

From time to time the minister is called upon to administer the sacrament of baptism and to conduct the sacrament of the Lord's Supper. Both of these are what may be called "ceremonial services" and are best conducted even in the most non-liturgical churches with the use of some fixed order and form.

Dr. Burton, one of the early Yale lecturers on preaching, declared that he had seen Dr. Spurgeon conduct the Communion Service, seated and with both feet resting upon a neighboring chair. But what exceptional men may do now and then is no rule for the average minister. There is an impressiveness and helpfulness which comes from the use of some kind of a liturgy in connection with the sacraments which can come by no extemporaneous procedure.

There is no danger of formalism in the use of sacramental forms. "Formalism is the use of forms run to seed." The use of certain forms and courtesies keeps human relationships at their best. Why, then, should forms be thought out of place in the worship of God? Many manuals of worship are now available and one of these a minister

should make use of, reading or repeating the sacramental words.

The Prayer-Meeting

Besides his leadership at the morning and evening services of worship on the Lord's Day, the minister is also ordinarily in charge of the mid-week prayer-meeting. Upon him rests the responsibility very largely for determining whether it shall be a mid-week service or a Wednesday night prayer-meeting. Surely there is just as much a place today, as ever, for a real prayer-meeting, though it may not be conducted in just the same way as was the prayer-meeting of half a century ago.

The minister will find help in creating a spirit of prayer at the Wednesday night service by suggesting from week to week certain prayer objectives. Sometimes those who offer oral prayer may be asked to mention these causes in their petitions. Sometimes the leader may ask all to unite in silent prayer while one after another he names over the causes for which prayer is to be made. It is a help, also from time to time to distribute mimeographed copies of some of the great prayers of the centuries and have them reverently read in unison.

Most prayer meetings suffer from monotony. A minister should make it a rule that each prayer-meeting shall be different from the one which preceded it and from the one which shall follow. For example, there may well be prayer-meetings in which after the devotional service Bible study is emphasized, the message of a great chapter being discussed or the point of view of a whole book. Another meeting may consider some great Christian virtue like "Freedom from worry." Another may have the missionary movement prominent, and make large use of the stereopticon. Others may be devoted to the great classics of devotion like "The Imitation" and Augustine's "Confessions," and John Woolman's "Journal."

A Watch Night Service at the Central Methodist Episcopal Church, Detroit, Mich.

Watch Night Service Program For Everybody

9:00 P. M.-9:50 P. M.

Fellowship Hour With Refreshments
Fourth Floor

10:00 P. M.-10:50 P. M.

Service of Prayer and Praise
CHURCH HOUSE AUDITORIUM
Mr. Walter B. Heyler

11:00 P. M.-12:00 Midnight

Watch Night Service
Bishop Theodore S. Henderson

Central Church cordially welcomes Bishop Henderson to its pulpit for the Watch Night Service Message.

Direct Question Sermons

by Ben Franklin Allen,

First Parish, Needham, Mass.

The following series of Direct Personal Question Sermons preached in First Parish in Needham, a community church in a suburb of Boston, have not only attracted great interest in greater Boston but have been accepted by The Post Syndicate Service which goes to a chain of 80 daily newspapers throughout the country.

"Have You a Life's Vocation?"—Ephesians 4:1.

"Are You a Coward?"—Numbers 10.

"Are You Fighting the Stars?"—Judges 4.

"Are You the First Man that Was Ever Born?"—Job 15:7.

"Are You Educated?"—Proverbs 9:10.

"Will the Green Eyed Monster Get You?"—I Samuel 18.

"Is God Ashamed of You?"—Hebrews 11:16.

"Are You Drinking Blood?"—II Samuel 23:17.

"Will Your Thanksgiving be Christian?"—Thanksgiving.

"Are You Helping Christ to Return?"—Advent.

Poetry of the Bible

Dr. Henry Sloan Coffin of the Madison Avenue Presbyterian Church, New York, is speaking on Wednesday evenings on "The Great Poetry of the Bible." To encourage study and discussion he gives a list of questions on each Sunday which will furnish the basis of the subject the following Wednesday evening. Here is the list of questions for the 104th Psalm.

How does Hebrew poetry differ from ours?

What lines in the poem do you consider most poetical and why?

What impression is the poet trying to convey?

How does he build up his effects?

What title would you give the poem?

How would you outline its contents?

What would a Christian write differently?

What is its abiding religious message?

ASK DR. BEAVER

Question—In a recent discussion some women in my church indicated that they felt the women should have more voice in the management of the Church. Do you think they should be put on the various Boards of the Church?

Answer—There is no logical reason why in the average church which is composed of more women than men, the women should not have a definite voice in the policies of the Church and in its control. The practical application of this logic, however, involves certain readjustments which are somewhat difficult. Some advocate women on the Board of Trustees. It has worked well in some cases. One church that I know of met it by creating a Board of Deaconesses and eventually put them on a parity with the Board of Deacons. It gave them representation on all joint Committees of the Boards of the Church. It placed upon the three boards, the Board of Trustees, the Board of Deacons and the Board of Deaconesses responsibility for initiating policies and recommending them to the church. It asked both the Board of Deacons and Deaconesses to unite in recommendations when members were to be received and when they were to be dismissed or dropped. The Board of Deaconesses being elected in the same way, with the same term of office and recognized as having equal dignity with the other Boards.

Question—We hear about the 60% of children growing up without religious education. What are the best steps to be taken by the Church School to reach the present non-churched childhood of its community?

Answer—The usual difficulty is not as to method but as to desire. Many churches do not feel strongly this responsibility. Some of them do not know the facts. If the facts are known and the desire is there unquestionably a Daily Vacation Bible School in the summer; Week Day religious education in the winter are two among the best known and most widely used methods of our time. Parish canvasses to find the names and addresses of those unattached to any church followed by a general visitation in their homes with invitation for special gatherings at the Church School is another of the best methods. Indeed such a survey is often the best way to create the sense of need and responsibility.

We need to realize that this is definitely a missionary enterprise. Simply calling our School to the attention of folks is not what is needed. We have to create interest in it. Get them to want it themselves, it must be undertaken with the same sort of pressure that the missionary feels for his work in pagan countries. We ought to expect to work long and hard at it and not jeopardize its success by expecting too immediate results and stopping if they don't come. Getting our boys and girls and men and women to definitely go and call for these people on Sunday and bring them to the church is one of the best methods of approach to it.

Question—In my parish I find that men who have money will do and give largely to enterprises outside the Church such as city parks, Y. M. C. A., hospitals, etc., but they give little to the Church. What is the remedy for this condition?

Answer—Oft times in the church we suffer because we do not put our programs on large enough scale. Men of large means are usually in the habit of dealing with large enterprises. Small things irritate them. If the Church comes before them presenting a little enterprise it does not capture their imagination. It falls under the head of expense rather than investment. It is an irritation rather than an inspiration. We need to re-think the financial appeal of our Church on this basis. Never adopt a begging attitude. Present it as the biggest thing on earth; a world wide enterprise. Particularly this is true of its missionary endeavor where a man has a chance to change

the world's future by his investment.

It should be understood, however, that the Church cannot put its proposals before its men on a big basis unless it is run on a big basis. Therefore larger things should be attempted; extended work should be outlined. The need for monies or tools to do the work should be placed before the men as attractively and completely as possible. Where a man is presenting things to business men it is not a bad thing at times for him to read some books like Babson's "Fundamentals of Prosperity" or "Religion in Business" or "The Social work of Christian Missions" by Taylor, or "Modern Call of Missions" by Dennis. These place the challenge of the church and of the missionary enterprise in terms that are readily understandable by business men. The Church does not need to hang its head for a moment in its appeal for first claim upon the money of those who call themselves Christian.

Please Mr. I. M. B.

Dear Mr. I. M. B.

I have noted in Church Management of November, 1925, some 27 different items that you ask me under the head of "Please Dr. Beaver." If you will take your copy of Church Management I will not again quote your questions but will answer them seriatim:

1. Tell her.
2. No.
3. Wake up the Sunday School.
4. Have it written in his contract that he eats Corn Flakes instead of cabbage Sunday morning.
5. Keep still. You should not get out of breath.
6. Take it up with the leader and prevent its repetition.
7. Ask himself why she choose that place to smoke.
8. Let them stay there.

9. Get a new choir leader.
10. Leave.
11. Tell them what you think of them.
12. This is a chance to get in your work on what constitutes clean sport.
13. Fire him.
14. Walk.
15. Wait.
16. Forget it.
17. Wait and he will wake up.
18. Do whichever he wants to.
19. Go ahead.
20. Look himself over.
21. Drown them.
22. Throw them away.
23. Go to the "Cash and carry."
24. Earn it and ask for it.
25. Go elsewhere.
26. Practice.
27. You are welcome.

A Grandmother's Club

A Colonial Club composed exclusively of grandmothers was organized in 1922 in the Congregational Church in Austin, Minn., as the result of an old fashioned costume party. The members whose birthdays come in a given month act as hostesses at their meeting and serve a picnic supper. Members pay dues of a penny for each year they have lived or, if they prefer not to tell their age, they pay \$1.00. The club takes an interest in the church sending flowers to the sick and helping in whatever way they can. One honorary member is 101 years old.

Voices of God

Rev. Albert D. Belden of England has written a series of devotional articles on the following subjects:

The Voice of the Mountain—Aspiration.

The Voice of the Valley—Duty.

The Voice of the Sea—Adventure.
The Voice of the Desert—Solitude.
The Voice of the Garden—Beauty.
The Voice of the City—Fellowship.

Church Goes Acalling

First Parish Church, Brockton, Mass., recently conducted a Sunday house-to-house visitation in the interests of Christian fellowship. The minister, E. H. Gibson, preached at the morning service on "Friendship and the Christian Way." Luncheon was served to the visitors at the close of the service and then the good time started. Fifty automobiles carried over 80 church people to about 500 families in three and a half hours. Calls were made in five other towns as well as in the city itself. The purpose was strictly that of fellowship—finances being forgotten for the time. Many social contacts were made and the church is enthusiastic about the results.

The Brotherhood of Rich Fools

(Continued from Page 124)

from me, I never knew you!" Then what shall be thy fellowship?" So is everyone who is moral without God.

The heart of a certain Christian brought forth plentifully of the fruit of the Spirit. He was also rich in lands, in business, in home, in knowledge, and in moral qualities. And he thought within himself, "What shall I do because I have so many blessings and others have so few?" And he said, "This will I do: I will build bigger barns for my crops, a larger store for my business, a better home for my family, seek the fellowship both of culture and ignorance, and join as many clubs and societies as I can find time for. I will also support my church and all its work. In these I will bestow the blessings of which God has made me a steward that they may be employed for His glory and the good of others. And I will say to my soul, 'Soul, thou hast much chance to lay up treasure in heaven; take thy joy in the joy of others, eat, drink and be blessed!' " And the other fools said to him, "Thou fool"—but they could give no reason for saying it. But God said unto him, "Well done good and faithful servant; whenever thy soul shall be required of thee, thou shalt enter into the joy of thy Lord." So is everyone that layeth up treasure with God by serving his fellow men.

WANTED

- 522 Recruits for Duty this Season!
- 300 "regular" for the Church School.
- 20 volunteers for the Choir.
- 100 workers for Fellowship visits and the every Member Class.
- 25 men for a Bible Class.
- 75 people for Church Night.
- 450 people "regular" at Morning Worship.
- 75 women to work in the Ladies' Society.
- 30 young folks in the Sunday Night Club.
- 50 boys in the 4-Square Clubs.
- 15 girls in the Junior Choir.
- 26 teachers in the Church School.

1566 "jobs" or three each for 522 people!

Come and Get Yours!

From Bulletin, First Congregational Church, Billings, Mont.

I look forward with consuming interest to its monthly appearance. May it enjoy long life, health, success and much prosperity.—G. J. Parry, Oak Hill, Ohio.

We Worship Today

WE worship today with the Faith Congregational Church, Springfield, Massachusetts, of which Rev. Claude Allen McKay, D. D., is the pastor.

This church desires to be a friendly household of faith; a school for Christian character; a center of helpful service; a force for civic righteousness; a power for God in the world; and an unfailing source of strength and inspiration to all who enter its doors.

Sunday Morning Services

September 27, 1925, 11:00 o'clock

Organ Prelude. "Reverie"

Harris

Doxology

Call to Worship

"O magnify the Lord with me, and let us exalt his name together."

"Let the people praise Thee, O Lord: let all the people praise Thee."

"O worship the Lord in the beauty of holiness."

"Enter into his gates with thanksgiving, and into his courts with praise."

General Confession and Petition (All uniting)

"Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name; through Jesus Christ, our Lord."

Anthem, "Hail to the Lord's Anointed"

Huhn

Quartet

Psalter Lesson 7, page 22, Psalm 19

Gloria

Scripture Lesson Acts 27:13-25

Pastoral Prayer

Response Three fold Amen

Offertory Anthem, "O Saviour, Precious Saviour"

Huerter

Quartet

Hymn 361

Sermon by Dr. McKay "I believe in God"

Hymn 416

Benediction

People seated, bowing heads

Organ Postlude Festal March in D

Roberts

Letters Asking For Money

When you write a letter appealing for funds how do you start each paragraph? Executive secretary Bernard C. Roloff of the Illinois Social Hygiene League in writing to "Postage" says we should pay more attention to the first few words of every paragraph. They should stimulate the reader to read further. He tests his own letters by writing on a separate sheet the first three or four words of every paragraph and then examines them for weaknesses. If people would do this, he states, it would wake up the folks who continually say, "we," "we," "we."

Variety for Annual Reports

Annual reports are apt to be dry. One church asks their officers to send their reports into the church office ahead of time. The secretary mulls them over and makes lantern slides containing the main points of each report. These are thrown on the screen at the annual meeting so the audience may have the data in front of them while each report is being read. One year jokes and cartoons of various incidents in the church life and of different people were put on slides and interspersed between reports to add interest to the meeting.

IF A VISITOR

—you are invited to give the information asked for on this card, that we may come to know you better.

Name

Denver Address

Permanent ☐ or Transient ☐

Corona Presbyterian Church is known as "The Family Church." Its members, friends and visitors compose "The Corona Family." The circle is easily made larger, and whether you are in Denver for a brief or extended time, there is a welcome at Corona for you while you are here.

Community Mausoleums

THE development of the community mausoleum idea is a very interesting one. Formerly it was only the rich who could be buried in these marble palaces. But the extension of the idea as it now works out permits a family to have its own crypt at an expense not much greater than that of burial in the ground. The Cypress Hills Abbey is one of the greatest of these attempts.

It is to be built in Cypress Hills Cemetery, Brooklyn, during the coming

year by the New York Mausoleum Association, Incorporated. The structure is to cost approximately \$2,000,000, will have 4,000 crypts and will be built of granite, marble and bronze on a site of approximately an acre of ground in one of the most beautiful sections of the cemetery.

An unusual feature of Cypress Hills Abbey will be the chapel. This chapel will seat approximately 150 persons and will be equipped with a very fine

pipe organ and with cathedral chimes. The management of the building plans to have this pipe organ and chimes, which will be audible throughout the cemetery, played whenever there is a burial in Cypress Hills Cemetery, whether in the Abbey or not. The chapel will be interdenominational and non-sectarian. The chapel will be perhaps the largest and most completely equipped of any mausoleum chapel in the East.



Music and Imagination

Most of us ministers feel, at times, that we are not getting out of our music in value, what it costs.

One reason for this is that we have not made a large enough use of the imagination in arranging the music.

Grand Opera is appealing because the music appears in a vividly imaginative setting.

Of course the church cannot compete with the opera house in its psychological approach to the heart, but we can do very much more than we have done.

Suppose you arrange a Sunday evening service and call it "An Evening with Hymns of Good Cheer." Your title appeals to the imagination, and twice as large a congregation is likely to be present, and the service itself is doubly effective.

Or announce that you will interpret Hoffman's "Christ in Gethsemane" through an appropriate musical setting, and again you are blending your music with imagination.

A recently published booklet of sixty pages, called,

Thirty Tested Sunday Evening Service Programs

is, in part, an effort to make the Sunday evening music more worth while by giving it an imaginative appeal.

It tells just how large congregations were drawn without sensationalism. An organist and musical director says of the booklet, "I consider it of inestimable value."

Order from the author—

Rev. J. Elmer Russell

10 Judson St., Binghamton, N. Y.

PRICE—75 CENTS

Please do not send stamps

Block City

A Poem Sermon for Children

WHERE is there a boy or girl who has not played with blocks? And where is there an adult who has not delighted himself by recalling in memory the days when he played with his blocks? I wonder why it is that this has been such a universal pastime for children. Some find pleasure in mechanical toys. Others like dolls and animal imitations. But everybody likes blocks.

I think that we will find the answer by saying that the blocks not alone furnish recreation but they give us something to do. With them our hands and our minds are busy. We don't delight in merely touching them. Our delight comes from building things with them. We are making something. The blocks are but instruments of creation in our hand.

Robert Louis Stevenson, a Scotch poet and novelist of some years ago, knew about the fascination of blocks, and he put his idea in a poem for children. Stevenson spent his last years on the Island of Samoa in the South Seas. There his mind went back to childhood days and in his imagination he saw himself again as a child. This is what he had to say about the blocks.

Block City

"What are you able to build with your blocks?
Castles and palaces, temples and docks.
Rain may keep raining, and others go roam,
But I can be happy and building at home.

"Let the sofa be mountains, the carpet the sea,
There I'll establish a city for me;
A kirk and a mill and a palace beside,
And a harbor as well where my vessels may ride.

"Great is the palace with pillar and wall,
A sort of a tower on the top of it all,
And steps coming down in an orderly way
To where my toy vessels lie safe in the bay.

"This one is sailing and that one is moored:
Hark to the sound of the sailors on board!
And see, on the steps of my palace, the kings
Coming and going with presents and things.

"Now I have done it, down let it go!
All in a moment the town is laid low.
Block upon block lying scattered and free,
What is there left of my town by the sea.

"Yet as I saw it, I see it again,
The kirk and the palace, the ships and the men.
As long as I live and where'er I may be,
I'll always remember my town by the sea."

Now while blocks are all kinds of fun there is a great truth for life in that fun. It is that the greatest happiness comes when one is using his head and his hands in building things. The happy person is not the one who is idle. He is not the one who is rich and does not work. The happy person is the one who is giving his time in some useful occupation which is building something for the service of men.

Life is really a lot of fun for men and women when they learn that as adults they are block builders. They are building the city of their dreams.

A Pledge to Serve

Pilgrim United Church of Hamilton, Ontario, Canada, gives its members a chance to consider the following pledge.

My Willingness to Serve

"I cannot do everything, but I can do something, so I will try and find the things I can do, and do them gladly and faithfully."

I am resolved to take a fair share in the active work of this church.

Believing in the value of Public Worship, I am resolved to attend the Sunday morning and evening services.

My preference for work in the church is indicated by X, second choice by XX.

1. Acting as usher.
2. Acting as Collector in the church service.
3. Helping in the Sunday School.
4. helping in the church choir.
5. Helping in organized work for boys.
6. Helping in organized work for girls.
7. Helping in visiting the sick, also parish calls.
8. Typewriting letters, directing envelopes, etc.
9. Work in the Ladies Aid.
10. Work in the Guild.
11. Work in the Missionary Auxiliary.
12. Work in the Men's Club.

If you are not a member of this church we will welcome your application for membership.

How much can we do for Christ, the Head of the Church, who has done so much for us?

NAME

ADDRESS

Family Day

Family Day was observed Sept. 27 by the Christian Church of Chariton, Ia., J. D. Pontius, pastor. The service had been advertised by 100 placards placed in the windows of the homes of some of the church members. One family of ten was present, another of nine, and another of seven. The sermon subject was, "The Evolution of the Family (monkeys excluded)" under the following headings: the consanguine family, the punaluan family, the syndiasmian family, polygamy a la Solomon, polygamy a la Brigham Young, the patriarchal family, the monogamous family.

The Law and Its Effect Upon Character

A Sermon By Rev. George R. Stuart, Birmingham, Ala.

"Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God." (Romans xiii. 1.)

MY subject at this hour is "The Law and Its Effect upon Character." It is my purpose to correct a very common fallacy held by many quite intelligent and well-informed people. We hear this fallacy expressed in hotel lobbies, on the street, in public gatherings, private conversations, and often from speakers' platforms.

The advocates of the fallacy, with the most sophisticated air, announce as if they were giving forth a maxim, "You cannot make people good by law," "You cannot drive men to righteousness," "A prohibition law only arouses resentment and provokes men to its violation." The adherents of this fallacy undertake to prove it and satisfy many of their hearers by arguments as fallacious as the proposition. Most of the argument consists in reciting human experiences such as these: "The only time I ever wanted a drink of liquor was when I first read the law prohibiting its sale and use"; "I never want to do wrong until some prohibitionist says, 'Thou shalt not'"; "The best schools I have ever seen have been where the teachers had no rules. When a boy or girl is confronted with a set of rules, the desire to violate them is immediately aroused" (No wonder the boy said, "There is nothin' fitten to eat 'cept that which you dasn't to eat and nothin' fitten to do 'cept what you dasn't to do"); "We have too many laws"; "The multiplicity of the prohibition laws has made us a nation of law haters and law violators"; "If you want a mule to stay in a pasture, turn him into an adjoining meadow and let him jump into the pasture." All such statements as these, which seem so worthy to those who do not think carefully and those who know nothing of the fundamental laws of a moral government, prove only the fact that man and beast are naturally insubordinate and must be trained to obedience by law and harness. No man is moral unless he has had training somewhere by law, and no beast is gentle unless he has been trained somewhere in harness. The man or beast that rebels against law or harness only proves that his training has been neglected or deficient. The spirit that revolts

against law is the spirit of insubordination that manifested itself first in the Garden of Eden.

The profound student of moral philosophy knows that the only way to produce good morals is by moral conduct and the only way to secure moral conduct is by a code of moral laws. "Train up a child in the way he should go: and when he is old he will not depart from it." An orderly family is the result of parental authority requiring obedience to law.

When God nationalized Israel, he led the people to the foot of Sinai, then called their leader to its summit and delivered to him the decalogue, which comprises God's ten fundamental principles of national government. This decalogue is the greatest document ever put into words, with the exception of the Sermon on the Mount. Its contents prove it divine. No man of the age could have produced a statement so comprehensive, so fundamental and eternal. It is not only the foundation of our government, but it contains the principles upon which all successful governments of past history have been founded. These ten fundamental statements of law naturally divide into five sections, and each section constitutes a necessary and indispensable element in the character of a great nation.

The first section sets up God. History furnishes no outstanding nation without a God and a religion. The higher the type of the God or gods set up, the higher the civilization and greater the accomplishments of the nation. The Greek and Roman nations were at their height when their gods were most exalted, and both nations sank with the corruption of their gods. The Omnipotent, Omniscient, Eternal God of love and pity, accepted in faith, honored in obedience, worshiped in reverence, and realized in experience is the hope of our nation. The first four commandments are used in bringing the people to a realization of their God. The first commandment—one God; second commandment—no images; third commandment—his name revered; fourth commandment—a day set apart for his worship. All these elements are necessary to establish the God of a nation. The second section is the "home" section. When honor to father

and mother goes down, the home goes down. A nation cannot live without homes; the home produces its citizens and trains them to law and obedience.

The third section constitutes the "protective" law, which is the palladium of every civil government—the protection of life, property, and home: "Thou shalt not kill," "Thou shalt not steal," and "Thou shalt not commit adultery." The necessary condition in every civil government is that every citizen of the government shall have a right to his own life, his own acquired property, and his own life—or the purity and safety of his home. The glory of the government is that every citizen shall, in absolute security of his own life, retire to his own home in perfect safety and enjoy his own family and all that he has acquired unmolested.

The fourth section is "testimony." A nation cannot live without courts, without a bar before which wrongs may be corrected. Courts are ineffective without witnesses and testimony is ineffective when false. "Thou shalt not bear false witness against thy neighbor."

The fifth section sets forth the "desire" to do what is right. The nine commandments were given to form a character capable of the tenth. When one follows the law from first to ninth, he will have developed a character capable of proper desires. God may then appeal to his character and say, "Thou shalt not covet." This decalogue constitutes the foundation of our government and the obedience to these laws has produced our splendid citizenship. Part of these laws are mandatory and part are prohibitory—each worthless without the other. No character can be produced and no social or civil government can be maintained without prohibition laws.

I have always loved fine horses. At one period of my life I had an ambition to own one of the finest horses in the country. I secured the son of Crown Prince. I bought him when a colt. He stood on his hind feet too much for me. I sent him to the best horse trainer in the country. I thought he was one of the wildest animals I ever saw when I sent him to the horse trainer. When he returned I found him the gentlest horse I ever owned. When he was ready to bring home, the horse trainer sent for me to show me the result of his work. We walked down into the meadow where the horse

From "The Snare of the Fowler," used by permission of the Cokesbury Press, the publishers.

was grazing. He called, "Prince, come here," and to my surprise he lifted his head, came in a run, and laid his head on the shoulder of the trainer as if he meant to caress him. The trainer turned and walked toward the barn, saying, "Come on, Prince," and he followed, nipping in a friendly way at the clothing of the trainer as if delighted to be his companion. When we reached the barn he dropped the harness on him, stepped to the buggy, lifted the shafts, said, "Come under, Prince," and he trotted under the shafts as if delighted to obey. We got into the buggy, he dropped the lines on the dashboard, talked to the horse as if he were a human, and he obeyed. After we had made the rounds of trial and had driven back to the barn, I said: "That's the gentlest horse I ever saw. Tell me how you did it." He replied: "I did it with five prohibition laws: a wall, a whip, harness, unbreakable shafts, and unbreakable lines."

He took me to a pen fifteen feet in diameter, fifteen feet high, built of heavy plank—literally an unbreakable prison. He said: "I put this horse in this pen and with my whip I forced him to obey me. He stood on his hind feet and surged against the sides of the wall. He ran from side to side as if determined to break through. I forced him with a whip to approach me. I then stroked his head and showed him that I was his friend, but I also was his master. Having completely mastered him in this unbreakable pen, I taught him to obey me in everything. I then took him out into the barn lot and gave him larger space and continued the training, and now when I walk down into the meadow he follows me around as if he wanted me to ask him to do something. He obeys each word and motion. I then put upon him an unbreakable set of harness and hitched him to a cart with unbreakable shafts and with unbreakable lines I forced him to obey me, and now every act of the horse indicates that it is his delight to do what I ask him to do."

This is God's fundamental principle in the home and in all governmental organizations. One cannot train without law. We hear unthinking people say, "You cannot legislate a man into being good," "You cannot make men moral by laws." The fact is that this is the only possible way to make him good. He must be taught to obey the law until it becomes his delight to do the law. We might as well say, "You must not put harness on a horse to gentle him. Let him run wild in the pasture and some day he will come up and bow his head for the bridle and kindly offer himself for the harness." If you want a horse to be gentle, he must be broken to harness. If

men are to be good, they must be trained by law.

I have five children. When the world began to bid for them, I said: "Children, you cannot go there, you cannot do this and that. I know what that leads to, I know what kind of character that kind of conduct makes." They cried, and I often cried with them; but I held them to the law, and now, thank God, they don't want to go there. You cannot produce men or women with the highest character without requiring their obedience to the best laws.

The civilizations of the past have arisen by the same moral laws and have gone down by the same immoral laws. Matthew Arnold, the English scholar and critic, wisely asserted that "No nation has even come to prominence without the elements of morality, and no nation has ever gone down to shame except by immorality." The life of a nation rests upon its morality. Morality can be created in a nation only by forced obedience to moral law. A part of the Decalogue is mandatory and a part is prohibitory; the prohibitory part of the law is as necessary as the mandatory. It is worse than silly to assert, as if it were a maxim, that "Man cannot be made good by law" and that "Prohibition laws do more harm than good."

Among the laws of every successful nation of the past will be found laws similar to our Decalogue: "Thou shalt have no other gods before me," "Remember the sabbath day, to keep it holy," "Honor thy father and thy mother," "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal." The worship of God, the observance of sacred days, the establishment of the home, and the preservation of life, property, and character have been fundamental to every nation. To deny this is to reveal the fact that one is utterly ignorant of the history of nations.

The criminal statistics of the past will demonstrate the alarming fact that alcohol is the mother of godlessness, irreverence, murder, theft, and adultery. To admit that laws against godlessness, irreverence, murder, theft, and adultery are necessary to the preservation of the government and to deny the desirability and necessity of a law prohibiting the sale and use of alcohol—the mother of them all—is contrary to every wholesome notion of government.

Intelligence deals with causes; ignorance deals with effects. When typhoid fever broke out in one section of the city of Chicago, ignorance employed physicians, bought medicine, hired nurses, bought caskets and cemetery lots, contributed money and shed tears; intelligence announced that there was a cause, and that if the cause were removed the disease would stop and

there would be no necessity for physicians, nurses, caskets, cemetery lots, tears, and voluntary contributions. Intelligence proclaimed that the cause would be found in the meat, in the water, in the milk, or in the filth of the environment. Intelligence began the search, located the typhoid germ in the milk, and prohibited the sale of the milk by the dairy in whose milk the typhoid germs were found. Immediately health and happiness were restored.

For years ignorance has handled alcohol. It has built insane asylums, asylums for the blind, deaf, deformed, epileptic, and inebriates, asylums for the orphans, and jails and penitentiaries. It has hired physicians, nurses, and officers and spent millions of dollars. Intelligence has at last taken charge of the proposition; intelligence has gone to these various institutions and hunted down the causes, and shocking are the discoveries. In each case alcohol is the leading cause.

When intelligence enters the insane asylum the question is asked, "What causes insanity?" The highest scientific authority is brought to bear and the answer in general terms is, "Mental deterioration." "What is the greatest mental deteriorator known to science?" The answer comes back, "Alcohol." Intelligence suggests, "Prohibit alcohol, destroy alcohol, and decrease insanity."

Intelligence goes to the asylum for the blind, deaf, deformed, epileptic, and inebriates and the question is asked, "What in general terms causes these diseases?" and the scientists reply: "The disturbance, disease, and disorder of the nerve centers upon which these vital organs depend." The question is asked, "what is the greatest disturber and deteriorator of the nerve system known to science?" and the answer comes back, "Alcohol." Prohibit alcohol and decrease the number of inmates in these eleemosynary institutions, and the necessity for physicians, nurses, officers, and servants which involves the expenditure of enormous sums of money.

Ignorance examines the home and finds one in every twelve of the marriages in America annulled by divorce; widows turned out without support and orphans without a home. Ignorance builds orphans' asylums, homes for the care of helpless females, hired teachers, servants and officers, and expends large sums of money; intelligence proclaims that there is a cause for divorce and the orphanage, ruined homes and distorted lives. The sociologists are put on the proposition; questionnaires are answered, unmistakable statistics are set up, and undeniable results are reached. There is a cause—alcohol causes more divorces, ruined homes, and orphans than all other causes com-

(Continued on page 142)

Service Questionnaire

Rev. Truman A. Kilborne, minister of the Greenwich Presbyterian Church, New York, believes that many of the church members who do not have definite church tasks would gladly work if some opportunity were only presented to them. He sent out recently to his members the following questionnaire asking them to check the things they would do.

Believing in my responsibility to my God for the work of his church and being willing to have a part in the work of his kingdom I will cooperate with our church as follows:

I will pray daily for my church, for its pastor, for its workers and members and for God's blessing upon our program for the year, or (see next question)

Instead of praying once daily, I will pray night and morning for these aims.

I will make every effort to attend one preaching service a week at the church.

I will endeavor to attend the mid-week service as regularly as possible.

I will set aside some time each day for the reading of my Bible and for quiet prayer.

Work for the Church.

1. I will agree to make one call a week on strangers whose name may be sent me by the committee.

2. I will seek out in my own neighborhood at least one person a week who does not attend church and invite him to come.

3. I will plan to invite and bring with me to church one new person every month.

4. Although not agreeing to call myself, I will send the names of one or two people each week who would be prospects for church members or attendants.

5. I will take a class in the Sunday School if asked.

6. Because I have not the training to teach in the Sunday School I will give one night a week to attend the thirty weeks course in teacher training beginning in January to enable me to undertake this work.

7. I will assist occasionally in the work of preparing and serving church suppers.

8. I will make every effort to attend regularly once a month one of the following meetings according to my sex:

Pastor's Aid Society.

Women's Missionary Society.

Women's Friendly Society.

Greenwich Men's Association.

The Ushers' Club.

Greenwich Girls' Club.

9. I will read a verse of scripture or a clipping at the midweek service if given it by the leader.

10. I will agree either

(a) to act as usher.

(b) to greet people at the door as I may be requested to by the committee.

(c) to try to speak to and shake hands with at least two people after the close of the service every Sunday.

11. I will go over my income and expenditures and consider in a new light whether I am doing my full duty as a Christian steward in the amount I am giving to my church for its expenses and for the great missionary enterprises of my denomination.

Having just returned from vacation I have on my desk a pile of papers a foot high—unopened—but CHURCH MANAGEMENT has been opened and read from cover to cover.—Harold H. Stoddard, Warren, Pa.

Ministerial Maxims of a Hard Boiled Preacher

ALL newspaper reporters, all undertakers, and all negroes call all ministers "Doctor."

When an unknown voice on the telephone salutes one as "Brother" it means that some outside organization wants to take a collection in your church.

Motto for the outside of the study door: "Just because I am a minister it does not follow that I am a fool."

The larger the wedding, the smaller the fee.

The wives of poor preachers flatter and coddle them; the wives of good preachers criticize and razz them.

When the minister's wife gets her hair bobbed it means that the minister feels pretty certain of his job.

People who regard their abstinence from card playing as a great virtue will stand close watching.

The folks who make the greatest fuss about the minister when he first comes will be the first to start a fuss to get rid of him.

The best way to win the respect of the man who solicits a testimonial of any sort is to turn him down.

The more the new minister blows about himself the sooner will he blow away.

The soft-soapers are a dirty crew.

The bride-groom who promises to return with an addition to his fee has never been known to retrace his steps.

Ecclesiastical calms are commonly followed by ecclesiastical squalls.

The weather keeps people home—when they do not really want to come.

The ministers who does not count his congregation is certain to lie about its size.

The less a minister talks about his church, the greater the public assumes that church to be.

If you have a dainty chin, grow shrubbery on it.

Most of the "calls" about which ministers boast were whispered to them in their dreams.

Blessed be he who has the gift of prophecy when called upon to prognosticate the attendance at a church supper.

No preacher is a saint in the eyes of his assistant.

Some mourners come to church once after the funeral.

Talking is an excellent way of revealing what you do not know.

The best way to flatter a minister is to assume that he has been pastor of his church for a long time.

Crop Failure Inspires Sermon

This announcement of a sermon by Rev. Raymond B. Walker in the First Congregational Church, Billings, Montana, shows that there are ideas everywhere.

"CROP FAILURE"

Parable of the Sower Theme of Sermon Sunday Morning

Jesus made crop failures the basis of one of His greatest parables. The parable has a vital message to men of today. Mr. Walker will discuss this interesting subject Sunday morning.

Attendance at our morning service is growing every Sunday. There were but few empty seats last week. More people are getting the habit. Yes, church-going is a habit. If you are not a regular attendant, try it for a month and you will find it hard to enjoy any other way of spending the Sabbath.

Are you giving Religion a fair chance in your life? It is the way to peace, health and power!

What Shall We Do?

Are you puzzled to know what to do for a week day entertainment for the Church School at Christmas time? Here is a suggestion. It has been tried. Ask some of your live young people to write a play. It will probably be short, but you can fill in with other things.

The Chain That Ends

A variation of the endless chain letters we have all known has been used to raise money to pay off the debt for the women's missionary apportionment in one state. In a number of churches several women started the ball rolling by each entertaining six other women. Most of them entertained at luncheon though each woman could do whatever she wanted to. Each guest paid fifty cents which went to the fund. Then each of the six entertained five and each of the five four and so on until it ran out. Considerable money was raised and the sociability side was important. The same plan might be used, omitting the finances, to foster good fellowship in the church.

The Seven Deadly Sins

The seven deadly social sins according to Canon Frederick Lewis Donaldson of Westminster Abbey are:

Policies without principles.

Wealth without work.

Pleasure without conscience.

Knowledge without character.

Commerce and industry without morality.

Science without humanity.

Worship without sacrifice.

The Law and its Effect upon Character

(Continued from 140)

bined. "Prohibit alcohol," says intelligence, and save the homes, the children, and the nation.

Next, ignorance approaches criminality, employs policemen and sheriffs, organizes courts, builds jails and penitentiaries, and spends millions. Intelligence proclaims that there is a cause for criminality. The most scientific criminologists are put on the study of the field. "What causes criminality?" and the answer comes back: "Alcohol causes more criminality than all other causes combined." Prohibit alcohol and diminish the criminals, the officers, the jails and penitentiaries, and the vast expenditures.

Ignorance cries: "Give us liberty, give us democracy; down with prohibition laws; let us govern ourselves." Bad men are elected to office; officers are found to be in collusion with criminals; crime is unpunished; criminals go free; murder, theft, burglary, and riots prevail. Intelligence proclaims, "A democracy can exist only when people are intelligent and moral; ignorance and immorality cannot establish and maintain a democratic government. There is a cause for criminality and the failure of government." Intelligent

statesmen are put to work on the proposition, "What is the cause of ignorance and immorality in politics and government?" and the answer comes back, "Alcohol." Alcohol degenerates the citizens, destroys conscience, corrupts the ballot, elects bad men to office, paralyzes the law, and destroys government. Prohibit alcohol and the former inebriate's children are found in school, men are sober, good men are elected to office, the law is enforced, peace and prosperity reign, and the people are happy.

Although we have passed our prohibition laws and added the prohibition amendment, yet liquor is sold and drunk. As a matter of tested fact, prohibition does not prohibit. That only proves the necessity of the law and proclaims in thunder tones that we ought to have had the amendment sooner. We ought to have had the amendment before our citizens were debauched by drink, their characters weakened, their brains diseased, and their sense of obedience to law blunted and distorted. After a hundred years of drunkenness, with all of its hereditary debasement in body, brain, and character and after a hundred years of the debauchery of our citizens, it is marvelous that the law is so well executed in the first decade of its existence.

Suppose theft had been licensed for a hundred years; suppose our citizens had grown rich from licensed robbery, had organized a Theft and Robbers' Association and capitalized it, had elected officers, controlled politics, and made the business popular; suppose thieving circles had been organized in hotels, clubs, and everywhere; suppose men and women in high social circles had robbing circles in parlor or drawing rooms; suppose senators and congressmen robbed each other and the law protected and encouraged it by becoming a partner and sharing the revenue; suppose the President of the United States would join senators on a fishing trip and rob the neighbors and laugh over it; suppose after robbery and theft had been general for a hundred years and the law had been enacted, "Thou shalt not steal"—think you honesty would have been immediate, that all stealing and robbery would cease? With a nation of robbers cultivated and prepared for a hundred years, could we hope, by passing a law, to produce suddenly a nation of honest people? We must not expect too much from law. Law works slowly, law does not manufacture character on the spot, law slowly trains and gradually produces character. Good laws well enforced produce good character and good citizenship; good laws poorly enforced or lawlessness result in bad character and bad citizenship. The only question about a law is whether or not it is good

or bad if enforced. The fact that it is not enforced is proof that the people have been debauched or have become lawless. The only question for an American citizen to settle is whether alcohol is a safe commodity to be distributed to our people; whether it produces infirmities and diseases and debauches.

In the light of modern science and carefully and scientifically reported data no intelligent witness could depose in favor of alcohol. It is a poison; it is a deteriorator of brain, nerve, stomach, heart, and character; it debauches the body, mind, and soul. If the law should prohibit fever-infected milk, germ-laden meat, and other disease and death producing agencies, why not prohibit the sale of the most deadly and devastating of all? The sale of alcohol is wrong; prohibition is right. Let us rally to our law and save our citizenship and nation from physical and moral debauch.

Since it is an enemy to every purpose of our Constitution, every phase of our industry, and every principle of our civilization, why not blot it out? The Supreme Court has declared it to be a public nuisance, and subject to segregation; and every good citizen knows it to be an outlaw and an enemy to society. The Supreme Court of the United States has decided that no citizen has an inherent right to sell it or keep it for his own use; what right, therefore, can be involved in its destruction? It is an outlaw, a criminal, and a nuisance; cursed of God, outlawed by government, criminalized by courts, and condemned by every good citizen; what right can be involved in its destruction? It is the mother of crimes, mobs, and disorders; it is the prolific parent of poverty, disease, inefficiency, and imbecility; it is an enemy to home, farm, factory, and store; it extinguishes the light of happiness, smolders the fire of love, blots out the star of hope; it destroys the smile of woman, hushes the prattle of children, silences the laughter of youth, and robs old age of peace; it is an enemy to every man and every land, to every principle of right and every agency of good to every school of uplift, and every factory of thrift.

May God doom it, as he has damned it, and push it from our fair land! May he paralyze every arm that would support it, and silence every tongue that would defend it!

Many theological, educational, and general pastoral publications have made an appeal to me, and some of them I have continued to read for long periods. But the best thing I have ever seen for practical suggestions in the field of greatest need for most of us in the pastorate is **CHURCH MANAGEMENT**. Success to you.—Walter W. Armstrong, Bonham, Texas.

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Pastor of the Memorial Church of St. Paul, Philadelphia

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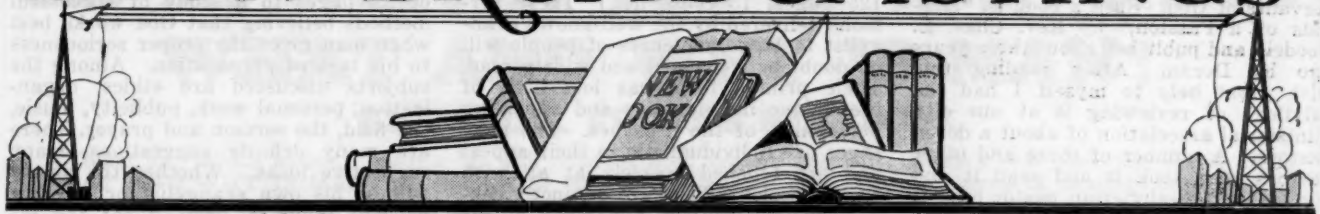
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BOOK BROADCASTINGS



What the Writers have to Offer

Do Books Really Help?

Prize Contest Awards

These are a sample of the letters which appeared in response to our contest announcement. It is the human interest studies such as are given here which make us feel that good books are still great influences in shaping human lives.

First Prize Letter—\$10.00

A \$1.50 BOOK CHANGED THIS MAN'S LIFE

Victor F. Scalise, Rowayton, Conn.

ON the first inside page of the book that challenged me to be a better and a more useful man there is the date of the day I bought it—May 30th, 1916. Since that day life has changed, and I am inclined to believe that, if it has changed for the better, some credit is due to the author of that book.

In 1916 I had been in America three years, having come from Italy at the age of sixteen, and by that time I had read the few Italian books that could be found in the library of that small New England town. I was fond of literature, but as I knew very little of the English language, I could not venture in that new direction. But on that particular day I determined to invest \$1.50 of my savings for an English book. I went directly to the only book-store in town and after a long search, which undoubtedly must have amused the bookseller, I purchased the only book of its kind, "Architects of Fate or Rising in the World," by Orison Sweet Marden.

It was Decoration Day, and there was a parade and the band playing on Main Street, but I was being thrilled by the heroic examples of those men and women in my book that had struggled, suffered, and won. They were the people that had tasted life and found it sweet. To be sure it was a revelation to my mind and heart. I was stirred and challenged by those characters that had succeeded under seemingly unsurmountable difficulties. It was a spiritual tonic to my hungry soul, and I rather think it was in that dingy room that the lamps of my soul were lit and made glad.

Meanwhile Marden's books introduced me to the wonderful world of English literature, and literature opened the gates of that vaster world of life.

Nine years have passed since the reading of that book, but life has changed, and I trust it has changed for the better.

Thru the widening contacts of life I entered into a spiritual experience which determined my life's work. After graduating from the Seminary, I spent two years in New York University preparing myself for the ministry into

which I was ordained two years ago, and have now the privilege of serving in the church.

As I look at this book which proved to be such an inspiration at the very nick of time, I wonder why it does not move me now, why it does not challenge me, why it does not speak to me in the self-same tones that it did then. Well, perhaps its ministry to me is done. As I look at it it says to me "I must decrease they must increase." It has been the forerunner, and the John the Baptist in the world of literature to me, it has made the path plain and smooth.

There are over 1,500 books in my little library now, and this book occupies a very unobtrusive place, and yet when I am asked what book has helped me on life's highway, tho I gladly speak of the masterpieces of the world, there is no one that can compare to this for its first stimulus and power.

Second Prize Letter—\$5.00

A BOOK SAID WHAT THE PREACHER COULD NOT SAY

A young minister is often times handicapped in dealing with instances of domestic unhappiness because of his inexperience. Yet there are constantly cases calling for sympathetic handling. I had one in my first parish which I left but a few months ago.

There was a lady in the church who was very active in the Ladies' Society, a singer in the choir and a thoroughly interested church-worker. Her husband was a business man who had been a trustee in the church but had withdrawn some months before and did not even attend the church. As is apt to be the case in a village there were reports of domestic unhappiness which became very generally known. One day this lady came to my home, her eyes red with weeping and told me that she had quarrelled with her husband and was going to leave him.

I talked with her for some time. Knowing her as I did I assumed that she must be the innocent party but before the conversation went very far I found that he was not entirely at fault. There was a sexual basis for the unhappiness. In her zeal for church work she had assumed that any sexual indulgence would be sinful. I thought

WE RECOMMEND FOR THE LAYMAN'S BOOK SHELF

(See reviews in this issue.)

Finding God in Books

By W. L. Stidger. Doran.

How to Enjoy the Bible

By Anthony C. Deane. Doran.
Conferences, Committees and Conventions and How to Run Them

By Edward Eyre Hunt. Harper.

The Master Life

By W. P. Livingstone. Doran.

that she was wrong but it was a subject which I did not feel competent to discuss. I did however have a copy of "Sex and Commonsense," by Maude Royden, formerly associate pastor of The City Temple, London, England, which had just come from the press. I gave it to her suggesting that she read it and it might throw light on the situation. It was the last thing I ever said to her about the matter. But I know that it changed her entire attitude. There was no separation. And before I left the parish I had the privilege of seeing her husband again among those who worshipped.

It seems to me that in a case like this a book can say lots of things which a minister may rightly hesitate to say. —George Herring, Washington, D. C.

Third Prize Letter—\$3.00

A BOOK EDUCATED MAN

E. C. Scott, Clarkston, Wash.

IN preparation for the ministry I missed the college and seminary route entirely. So mine has been a book preparation. I do not remember that I have ever even shaken hands with the author of any book of note, yet I occupy rather a snug pulpit as pastor of a church in a small city.

For thirty years I have read the best sermonic and religious literature obtainable and most of that has been passed on to others either as gifts or loans. I think that that much personal information is vital to a correct valuation of what follows.

For years I revelled in the older books, but I now find my greatest help in the high spiritual works of living men or of those recently gone. A little book just returned to my shelves, soiled and worn, after three years away brings me a vision of many hearts cheered and helped by a message of a yet living pastor. Another little modern missionary chronicle loaned to a discouraged young man gave him an uplift that he will always remember.

These are just instances of personal helps by modern books, but it seems to me CHURCH MANAGEMENT in its constant endeavor to find the best ammunition for us who are on the firing

line, needs more a valuation of a book that will have a far reaching force among us who read its pages as active servants of God. Such a book is, "Heralds of a Passion," by Rev. Chas. L. Goodell, and published about three years ago by Doran. After reading this with great help to myself I had the privilege of reviewing it at our city ministerial association of about a dozen pastors. A number of these and other pastors then took it and read it and one leading Presbyterian pastor read it again just before moving to another field for the inspiration it would give him there. A lady teacher of a large Bible class got a real uplift from it, and I never heard a criticism from any of them.

Years ago I caught the little sentence somewhere, "If you are getting lazy watch James," and something of what James does for us on that line, "Heralds of a Passion" does for those of us who read its eleven short but great chapters, perhaps when our backs are against the wall, that we may spring into holy action again.

Sermons

Sermons on Old Testament Characters, by Clovis G. Chappell, D. D. (George H. Doran Company, 169 pages, \$1.60 net.) It is impossible to read this book without enthusiasm. We cannot fail to be grateful to the preacher who has given us such illuminating sermons on the well-known men and women of the Old Testament. He confirms our conviction that there are no stories so appealing, so rewarding and so suggestive as those contained in the literature of the Old Testament. There is no preaching so fruitful as that which has its basis in Biblical sources. The style of the sermons is vivid, the analysis keen and the illustrations apt. The volume is a welcome addition to the author's other books on Bible characters.—P. F. B.

Finding God in Books, by Rev. Wm. L. Stidger, D. D. (Geo. H. Doran Co., 240 pages, \$1.75.) This book has come from its author in response to innumerable requests for more of his dramatic book sermons. It contains fourteen sermons based on carefully selected books. The sermons are all good. As we read them we can understand, in a measure, how Dr. Stidger has succeeded in attracting large congregations to his evening services. This latest of his books impresses us as superior on the whole to his previous volumes of similar character.

He uses various literary types in the four sections of the book. 1. Narrative poems: "The Hell Hounds" by John Masfield; "Watchers of the Sky" by Alfred Noyes. 2. Novels: "The Face of the World" by John Bojer; "The Dawn of a Tomorrow" by Frances H. Burnett; "The Autobiography of Judas Iscariot" by Alfred Sheppard; "In the Heart of a Fool" by William Allen White; "The Woman of Knockaloe" by Hall Caine; "The Mountain School Teacher" by Melville D. Post. 3. Drama: John Drinkwater's "Abraham Lincoln." 4. More serious books: "The Revolt Against Civilization" by Lothrop Stoddard; "Twice Thirty" by Edward Bok; "The Discovery of God" by Basil King; "Woodrow Wilson" by William Allen White; "Mutual Aid" by P. Kropotkin and Alfred A. Knopf.—P. F. B.

Later Evangelistic Sermons, by William Edward Biederwolf. (The Bible Institute Colportage Ass'n., Chicago. 125 pages, 75 cents net.) These sermons delivered by the well-known evangelist to large audiences of people will no doubt be welcomed and widely read. Their printed form has lost little of the unique individuality and appealing personality of the preacher. The messages are individualistic in their appeal and are touched scarcely at all with social passion. They are distinctly conservative in doctrine and make no attempt to adapt the gospel message to the present day scientific world view. The preacher of any theological camp, however, may benefit from the fervor and passion of these sermons and the aptness of the illustrations used. Some of the sermons are: "Your Life's Most Important Question," "Why Some People Are Lost," "Determined to Find Christ," "What God's Love Did For You," "Will Morality Save a Man?"—P. F. B.

Parish Administration

The Church and Printer's Ink, by Ralph V. Gilbert. (Fleming H. Revell Company, 130 pages, \$1.25.) In some ways I think that Mr. Gilbert's book is the best one we have had on church publicity. It entirely dodges the criticisms so often thrown at books on methods that they represent extreme types of individualism and that the methods would not work detached from the personality. While the material in this book has been worked out as the needs demanded in his own parishes the principles announced and the results obtained are such as would apply to the average parish where the minister is seriously minded in regard to church publicity. It is not a ready made panacea for ministers who want to find out all about printer's ink over night but it points the direction in which he may go in a mighty sensible way.—W. H. L.

Conferences, Committees and Conventions, and How to Run Them, by Edward Eyre Hunt. (Harper and Brothers, 218 pages, \$2.50.) This book discusses the purpose and the methods of conducting conventions and conferences. It is a very practical hand book dealing with the best method of preparing a city for its task of entertainments, hotel facilities, the arrangement of the program, appointment of committees, ways of securing loyalty and other important things in connection with such meetings.

One who is facing service on any committee which has in hand the promotion of such meetings would do well to secure a copy of this book and seriously consider its information. Religious meetings do not have a major place in the book but among the suggestions are many which would make religious conferences more worth while. The appendix contains some very valuable data, giving first hand information of the procedure of various conferences and parliamentary practice.—W. H. L.

Evangelistic

The Revival, by W. A. Tyson. (Cokesbury Press, 287 pages, \$1.50.) For ages the revival has been one of the accepted methods of winning men and women to Jesus Christ. There have been temporary lulls in its acceptableness, but nothing has yet been devised

to produce as high results. This is a book by a pastor who has made a specialty of evangelism. He devotes most of its pages to a study of successful methods believing that God works best when man gives the proper seriousness to his task of preparation. Among the subjects discussed are ethics, organization, personal work, publicity, music, the field, the sermon and prayer. There are many definite suggestions, many suggestive ideas. Whether the pastor will be his own evangelist or whether he will invite a professional for his meetings, he is sure to find this volume helpful and useful. It will set him straight as to the proper procedure and the best practices.—W. H. L.

Youth

Guideposts and Gateways; Addresses to Children, by Vernon Gibberd. (George H. Doran Co., \$1.50.)

The Child in the Temple; Junior Sermons for Special Days, by Marion Gerard Gosselink. (George H. Doran Co., \$1.50.)

Any minister who preaches regularly to children is vainly looking for a perfect book which will supply him with just what he is looking for. Once I found a book which almost filled the bill—and I had a happy six months with it. But anyone looking for material for children's sermons is also accustomed to being often disappointed. These two books are not the perfect ones for which we are looking—but they are well above the average of what we commonly get. Neither book will provide many ready made stories to the Saturday night seeker for something new for Sunday morning, but both books will stimulate the preacher to think up some new stories of his own—which is perhaps the finer service. They are homiletic points of departure rather than terminals.

"Guideposts and Gateways" is an English book and causes one to wonder if English children are not rather different from American ones. Each sermon starts with a proper text, a number of illustrations gotten from all sorts of sources, and then proceeds to the presentation of a rather abstract truth. For American consumption they are better suited in their present form for high school young people than for children. However, among the illustrations there are many seeds which may be developed into effective talks for the smaller children.

"The Child in the Temple" seeks to solve the problem of finding suitable stories for the special days in the church year. This is a very real problem—yet in this book the best stories are not those for special Sundays but for ordinary days. Texts are used, with one or two illustrations and some application, usually well within the range of the child mind. One wishes that there were more stories and less application.—J. R. S.

Doctrinal

The Use of the Old Testament in the Light of Modern Knowledge, by Prof. John Edgar McFadyen, D. D. (Geo. H. Doran Co., 256 pages, index, \$2.00.) A truly remarkable analysis of the Old Testament record of man's spiritual development, in the light of modern knowledge and its application to modern conditions. No pastor, teacher or layman will regret buying a copy of this book, in fact you would not part with it for twice its cost. The

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by J. Gresham Machen

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problems of the O. T. under the following headings: 1. Tales of the Early World. 2. Tales Involving Miracle. 3. Tales of Judges and Kings. 4. Psalms, Proverbs and Job. 5. The Prophets. Index. Each of the sections this reviewer notes, takes from three to five minutes to read and each section is complete in itself in the problem it explains, thus you may pick up the book any time and read a few minutes with profit, for the writer grips your attention thru his fascinating way of placing a subject before you. This book is worthy of a place in every home and should be there. In it the school boy and school girl will find an answer to

the problems of the O. T. which they do hear day after day. The teacher and pastor will find it of invaluable help in their work. For the pastor it is full of sermonic suggestions. A splendid book to give to any one as it will do untold good and give much profitable reading pleasure in every home. The whole book from Preface to Index is a real gold mine.—J. W. Q.

The Mother of Jesus, by A. T. Robertson. (George H. Doran Company, \$1.00.) This little book is an attempt by the distinguished New Testament scholar to give Protestants a reliable appreciation of the mother of our Lord.

The author has felt that while Roman Catholics may have envied her in tradition that Protestants had gone to the other extreme of ignoring her entirely.

From the Bible story he has built up a reliable picture of Mary. It shows her in the opening chapters puzzled by the unique part God has called upon her to play and plainly embarrassed by attitude of her friends and neighbors. I think that Dr. Robertson treats Joseph with a sympathy unequalled by any thing we have seen. The fact that Jesus was taunted by the people of his own village because of the reported spurious birth is used as one of the strongest evidences in disputing the tradition that he was not the natural son of Joseph. This little volume might well be placed in the hands of Christian laymen who want an authentic story of the earthly parents of the Christ.—H. G. D.

Sunday School

Tarbell's Teachers' Guide, by Martha Tarbell, Ph. D. (Fleming H. Revell Company, New York, 432 pages, \$1.90-\$2.00 postpaid.) This is the twenty-first annual volume of Dr. Tarbell's guide for Sunday School teachers. This series of lesson discussions for the entire year of 1926 treats the International Sunday School lessons of the Improved Uniform Course. The entire volume is profusely illustrated. There are seven full page illustrations and three full page maps in color. The author includes a twenty-eight page introduction in which she discusses very pertinent suggestions to teachers. Likewise does she at length discuss the books in the 1926 course including the Gospel of John and the first series of the Old Testament books. There is presented the entire Home Daily Bible Reading Course selected by

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the International Sunday School Committee. The eight large pages which the writer devotes to each lesson are just filled with suggestions and also the opinions of many authorities other than the author. There are departments for the Young People and Adults and Intermediates and Seniors. We would say of these treatises that they are carefully prepared in a clear and concise manner. We can heartily recommend this book for the Laymen's Book Shelf.—R. W. A.

Devotional

How to Enjoy the Bible, by Anthony C. Deane, M. A. (George H. Doran Co., 219 pages, price \$1.25.) This book is one of a series that the publisher is offering to the reading public under the general title of "Doran's Modern Readers' Bookshelf." The books in this series are designed to be simple, short, authoritative, and such as would arouse the interest of intelligent readers. The book under review lives up to the purpose expressed.

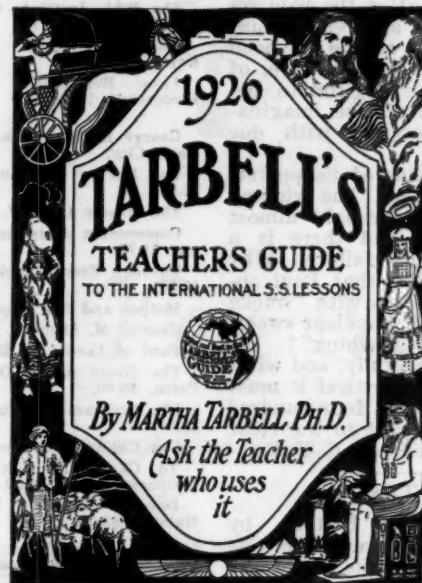
Very capably the author sets forth the charm of the English Bible, declaring it to be the chief glory of the English prose. Tyndale's translation, the Authorized Version, and the Revised Version are discussed and compared. In general, the author states his preference for the Authorized Version. In his words, "No new versions, however skillful and accurate, can have for us a charm like that of our historic English Bible."

The major part of the book is given over to suggestions for reading. Particular attention is given to the Synoptic Gospels, the Fourth Gospel, the Acts and Epistles, the Apocalypse, the Old Testament Narrative, the Old Testament Poetry, the Old Testament Prophecy, and the Apocrypha. Difficulties are explained. New view points are pointed out. In all, it is an admirable little book for the average reader.—P. H. Y.

The Master Life, by W. P. Livingstone. (George H. Doran Company, 405 pages, \$2.00.) One of the encouraging features given to the study of the life of Jesus of Nazareth. To no other life in the history of mankind has so much attention been paid and recently book after book has appeared presenting some new point of view or emphasizing some former one. W. P. Livingstone in "The Master Life" has widely departed from previous well trodden paths and has given his story an imaginative touch. He acknowledges in his foreword that "A certain imaginative element is interwoven with the ordinary material." We wish he had said "usual" for no life of Jesus can be "ordinary." It may be thought, perhaps, that this interweaving has been over elaborated for the author has not hesitated to depart from the scripture narrative in his endeavor to present the story dramatically. For example, it surely does not add to the force of the Sermon on the Mount to imagine it having been spoken in fragments, each with a different setting.

Perhaps we may try to place ourselves in the position of one who has never studied the four Gospels and may read the book as though the story were new. This point of view may justify the method of presentation but it may be questioned whether anyone in such a position will find the appeal which

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the author expects. It is claimed that the Bible story is accepted in its entirety but there are certain points which lead one to question this. No doubt is cast upon the divinity of the Christ but we note that before the baptism of Jesus the personal pronoun is not capitalized while after the baptism it is. This is puzzling and remains unexplained. The story of the boyhood life of Jesus is well told and here, of course, imagination is legitimate because scripture is silent, the imagination is, besides, exercised with due restraint.

We confess to a feeling of disappointment in the last chapters. The triumph of the Resurrection is brought almost to a vanishing point and there is a sense of loss and almost failure. Why was it necessary to say that Paul obscured the words of Jesus with "smoke clouds which hung over the clear sweetness of his Master's teaching"? We have read the book carefully, and without wishing to be over critical it must be confessed that after its four hundred pages we turn with relief to the clear air of the four evangelists.—C. F. B.

Various Topics

Quaker Thought and History, by Edward Grubb. (The MacMillan Co., 182 pp.) Into this volume there are gathered together a number of articles which originally appeared in various periodicals. A few new chapters are added. The author discusses in a very thorough manner such subjects as the attitude of the Quakers towards war, creeds, theology, Christian reunion, and healing. For a scholarly treatment of these matters, which is at the same time written in a popular style, this book is most heartily commended. Its reading would enhance one's appreciation of what the present day churches owe to the Quakers; and especially what they who put primary emphasis upon "Experience" owe to George Fox, the forerunner of Schleiermacher and Ritschl.—M. L. M.

(Additional Book Reviews
on page 158)

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The Aim of Jesus Christ, William Forbes Cooley, \$2.00.
Week Day Sermons in Kings Chapel, \$1.75.
Association Press, 347 Madison Ave., New York City.
The Life of Henry B. Wright, George Stewart, Jr., \$3.00.
George H. Doran Co., 244 Madison Ave., New York City.
Arthur Mee's Children's Bible, Arthur Mee, \$3.00.
An American Peace Policy, Kirby Page, \$1.00.
The Upper Road of Vision, Kathrine R. Logan, \$1.35.
Cyclopedia of Sermon Outlines for Special Days and Occasions, Hallock, \$3.00.

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DO more than merely wish your friends a healthy, happy New Year. Make it a healthy New Year. Remember that the germs of tuberculosis are everywhere. You, your family, friends and strangers alike, are constantly threatened by this dread disease. There is only one sure escape. That is to stamp out tuberculosis entirely.

It can be stamped out. The organized warfare carried on by the tuberculosis crusade has cut the tuberculosis death rate in half. Only one dies now where two died before. Christmas Seals helped to save the other life, for the sale of Christmas Seals finances the tuberculosis associations.

Buy Christmas Seals. Buy as many as you can. They are the sturdy little guardians of your Merry Christmas and Healthy New Year.

THE NATIONAL, STATE, AND LOCAL TUBERCULOSIS ASSOCIATIONS
OF THE UNITED STATES



Stamp Out Tuberculosis
with this
Christmas Seal

Lighting the Schoolroom

THIS bulletin prepared by the American Committee for the prevention of blindness should be read by Sunday school workers as well as public school officials. In building a new church take these things into consideration.

Modern educational methods impose upon the eyes of school children requirements that create a need for the best working conditions. One of the most important of these is correct lighting.

Incorrect lighting causes eye strain, which often results in functional disorders, nearsightedness or other eye defects.

Two of the chief causes of eye strain are insufficient illumination and glare.

Glare may be avoided by the proper diffusion of light, the elimination of glossy surfaces that reflect light, and the prevention of sharp contrasts, such as a brilliant light against a dark background.

The type of artificial lighting best suited to any particular schoolroom must be determined by the conditions to be met. Adequate intensity of illumination and the shielding of all naked light sources are essential factors in obtaining desirable results.

If good lighting values are to be maintained, windows, transoms, walls, ceilings, globes, and reflectors must be kept clean.

Seats and desks should be so arranged that the working natural light comes from above, over the left shoulder. Neither pupils nor teachers should face windows.

A teacher should never stand at the side of the room with her back to the windows when this position might require the pupils to face in her direction.

The best light comes from the top of the window. Shades should be so adjusted that the pupils, especially those on the side of the room farthest from the window, may receive the benefit of this light. An equipment of two shades with both rollers at or near the center of the window, so that one shade may be pulled up and the other down, will facilitate arrangements for obtaining good light and ventilation.

Translucent buff-colored shades will transmit a considerable percentage of light and at the same time diffuse it.

Colors that will be found most satisfactory in obtaining good lighting conditions for classrooms are: light buff, light warm gray, dark cream, and grayish green for walls; white or light cream for ceilings.

If eye strain is to be avoided, careful consideration must be given to the po-

?

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that no accident or illness is in store for you during the days ahead?

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sition of blackboards. These should not be placed between windows because of too sharp contrasts nor should they be placed where reflections will cause glare. Experience has shown that good black slate is the best blackboard material.

The position of charts for testing vision is very important. They should be hung where they will receive adequate light without glare.

Any indications of eye trouble call for immediate attention. Every effort should be made to find and eliminate the cause.

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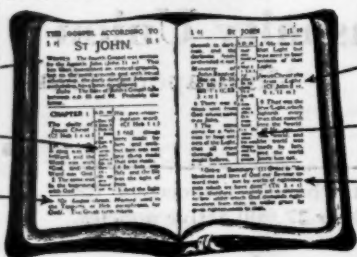
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The Every Member Visitation

St. Paul's Ev. Lutheran Church of Mansfield, Ohio, recently conducted an "Every Member Visitation." It was a canvass for folks rather than for funds. The emphasis was placed on loyalty rather than on cash. But the campaign

was as carefully planned and executed as though the search was for subscriptions.

One of the features was the printed matter which helped to give a serious aspect to the canvass. We present herewith several of the items.

No. 1.

The card which the canvassers left where nobody was found at home.

ST. PAUL'S EVANGEL. LUTHERAN CHURCH

West Third Street and Weldon Ave.

MANSFIELD, OHIO

Rev. Herbert A. Bosch, B. D., Pastor

We were here to call on you today at..... in the interests of ST. PAUL'S CHURCH. We were sorry that you were not at home, but our business can also be conveniently settled at Church. Will you come to the evening service? When you come to Church tonight or next Sunday, I shall appreciate it, if you ask for me.

No. 2

A pledge card used to stimulate attendance.

"As for me and my house, we will serve the Lord."—Joshua 24,15.

For.....months from date, for VALUE RECEIVED, I promise myself, the Church Council and other members of St. Paul's Church, to attend every Sunday

The Session of the Sunday School and the Services of Worship
At St. Paul's Lutheran Church, West Third Street, Mansfield, Ohio

for which wholesome, beneficial and necessary endeavor, I ask God to give me courage and strength. Sickness alone will prevent my attendance,—and lest others seek to deter me from my high purpose, I promise to urge the attendance with me at SUNDAY SCHOOL and CHURCH, upon those, who by various means, would deprive me of those great privileges, which are mine each Sunday.

Godliness is profitable unto all things."—1. Tim. 4,8.

No. 3

A certificate presented to those who pledged.

"As for me and my house, we will serve the Lord."—Joshua 24,15.

CERTIFICATE

The Every Member Visitation

September 27, 1925

OCTOBER—MARCH

This will certify that.....has promised to attend

The Sessions of the Sunday School
The Services of Worship

At St. Paul's Lutheran Church, West Third Street, Mansfield
for.....months, beginning October 4th.

The reading of this certificate constitutes an earnest invitation to attend the services also. "Come thou with us, and we will do thee good."

.....Chairman.

.....Visitor.

Godliness is profitable unto all things."—I. Tim. 4,8.

Vital News Notes

Methodists Give Up Luxuries

During the week Oct. 18-24 Methodists of Ohio and Kentucky went without candy, chewing gum, desserts, gasoline for pleasure riding, movies, tobacco and other luxuries. This sacrifice was asked of them by Bishop Theodore S. Henderson to help raise the \$110,000 decrease in contributions for world service during 1924-5. A year ago when there was also a decrease in contributions 180 foreign mission schools with an enrollment of 5,000 pupils were closed. Rather than retrench further this special appeal was made.

Church Conference on Peace

Upon the church rests heavily the present awakening attitude toward peace. The churches of America are preparing to study this problem. A National Study Conference on the Church and World Peace will be held in Washington December 1, 2 and 3. About 250 delegates from the different denominations will be present. The findings will bind no church or individual. They will have only the force of the reason and sound judgment contained in them. A Syllabus of 20 pages with suggestive and stimulating questions has been gotten out so as to provoke thought and discussion at the conference.

Radio Versus Evening Service

Rev. Benjamin F. Wyland of Worcester, Mass., has asked his congregation for suggestions as to the type of Sunday evening service that can compete with the radio musical services to be broadcast by a great New York radio station on Sunday evenings this winter. Mr. Wyland is not condemning the radio service, merely trying to face the changed conditions.

Church Attendance Creed

Rev. Francis E. Webster, rector of Christ Episcopal Church, Waltham, Mass., has distributed the following creed in his parish:

"I believe that my church is entitled to as much attention as men give to their social clubs, the Masons, Rotary, Kiwanis, and similar organizations:

"I believe that the trend of the age is away from personal attendance at church, relying on money as a substitute for personal service:

"I believe that my personal attendance at the church's service is more vital and essential than my money or anything else I have to give:

"Therefore, I am resolved to present myself regularly at least once each Sunday at some service in church, when not prevented by some valid reasons."

Baptist Temple Dedicated

The new Baptist Temple in Rochester, N. Y., has been dedicated. It contains 10 retail stores, 250 offices, four floors for church purposes and an auditorium on the ground floor that seats 1,600. The cost was \$3,000,000. Rev. Clinton Wunder, Temple minister, in his dedication sermon said, "We have learned a new commandment, 'Remember the week-day to keep it holy.' We

are dedicating a seven day church that will be open night and day."

Japanese-American Relations

A young Japanese student in Tokio sent his whole annual allowance to the American Red Cross for relief work following the earthquake in Santa Barbara. Thus Japan returns help for help received.

Men Cultivate Friendships

In order to better understand American Christianity and realizing that there were in their city in Indiana men of foreign birth worth knowing a church men's club adopted a plan for cultivating friendships with immigrants.

Good Use for a Liberty Bond

A churchman in Minnesota, writes The Living Church, recently sent \$25 to the National Treasurer for the general work of the Church. A note from the treasurer acknowledging the gift mentioned that these were lean months, which prompted the giver to send by return mail a United States Bond for \$100, saying, "I am thankful to be able to send the enclosed bond. It repre-

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By JOHN MANN WALKER

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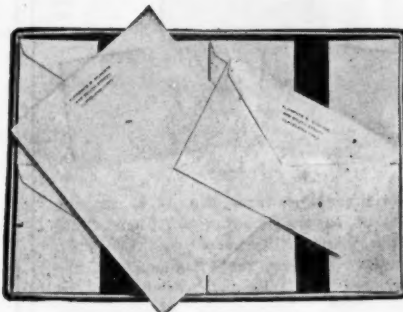
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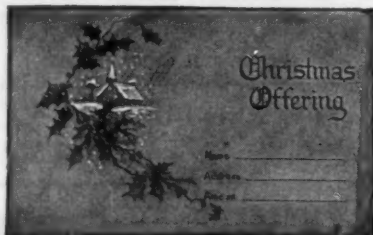
2nd Line

3rd Line

City

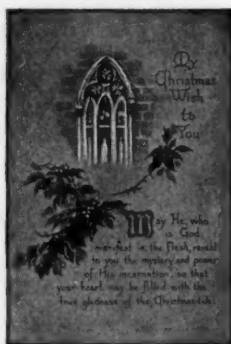
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No. 1220

Christmas Post-cards, No. 1220. A new series of cards, depicting the Christ-Child in the manger, Shepherds in the fields, Shepherds adoring, the Wise-men and the Star, and the Wise-men worshipping the Christ-Child. Appropriate greetings and texts. \$1.25 a hundred.

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sents an investment I made in our national cause to help win the war. It has served that purpose so well, I am desirous to invest it in the great Kingdom of God, the Church of Christ. You can convert it into more enduring treasures by using the proceeds in furthering the interests of that Kingdom. Please apply on the Church's Program."

Prompt Subscribers List

People frequently neglect to keep their church pledges paid up to date. A church in Chicago has just printed a list of the names of members whose subscriptions are paid up to the last

quarter. It serves as a reminder to others.

Dr. Kirk Called to New York

Dr. Harris Elliott Kirk, pastor of the Franklin Street Presbyterian Church, Baltimore, has been called to the Fifth Avenue Presbyterian Church of New York City.

Ministers' Sons Honored

It is often said that ministers' sons are apt to be unsuccessful. Statistics gathered from the Hall of Fame in New York City where the names of many men who have achieved greatness are

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recorded would lead one to believe otherwise. One-fifth of the number entered in the Hall of Fame are sons of ministers.

A Layman Helps

A church periodical recently received subscriptions for 12 young people sent by a layman who wished to interest them in the work of the church.

Funds That Sound Interesting

A "Goat Fund," a "Bath-tub Fund," a "Microscope Fund," a "Sterilizer Fund" and a "Baby-organ Fund" are the names given the five funds for which money is being asked by Dr. Ailie S. Gale of a Methodist mission hospital in China. The "goat fund" arouses one's curiosity. It is for the purchase of goats for milk. The other funds explain themselves. Names like these should arouse the interest of children in America.

A Real Student Church

Several years ago the Episcopal Church found itself with an old, small, but usable church building which was minus a congregation. The building was just off the campus of the University of Pennsylvania. It was turned over to Rev. John R. Hart, chaplain among the students and from it has risen a splendid student church. The students not only compose the congregation but also serve on the vestry which manages the work of the church under the guidance of an advisory committee of men and women interested in the student work. The vestry has been progressive enough to elect a "co-ed" to its membership. Other members include the captain of the football and baseball teams, members of the crew and of the editorial board of the Pennsylvanian. The church not only ministers to the students, but it also trains them, in reality serving as a clinic.

No Sunday Movies

Once more Oak Park, a suburb of Chicago, votes against Sunday movies by a vote of 11,048 to 4,266. The election showed a decided increased sentiment for Sunday closing and this is credited in a large measure to the efforts of the United Christian Young People's Organization formed through the churches. They distributed literature in favor of closing the movies, spoke at gatherings, and held a "Vote No" parade on election eve. Church membership lists were canvassed on election day by telephone and automobiles were provided to take people to the polls wherever necessary.

Cooperation in Publicity

Cooperation with the newspapers was secured in a novel way by Delaware

Baptist Church of Syracuse, N. Y. The church publicity committee invited the city editors of the four daily newspapers to a dinner. They discussed the subject of church publicity from all angles. The committee told the editors what the church wanted to accomplish and the editors in turn helped the committee make plans to carry out their purpose.

Home for Married Students

Moody Bible Institute, Chicago, has recently opened up an apartment home for married students with children. The building contains 18 apartments completely furnished. China, silver and kitchen utensils are provided and ice, gas, heat and light are included in the rent which is at cost. There are about 50 married couples at Moody and many of them have children. A playground for children is projected.

Remembers Those at School

When the young people in East Cleveland Baptist Church go away to school the banner of the institution they attend is hung up in the Church School rooms. This year there are 27 young people at school, and 17 banners remind those at home of their members away at school.

Reception to Teachers

Other churches could well take the following as a good hint. First Methodist Church of Gloucester City, N. J., gave a reception at the beginning of the public school year to all public school teachers of the city.

Religion by Correspondence

"Modern conveniences such as the automobile have doomed the rural church as an institution," says Miss Vera Noyes, director of religious education of the Episcopal Church in Chicago. "We must find other means for reaching the country and rural folk who are not touched by city and town churches. Many have acclaimed the radio as the solution. This may be a help in religious instruction for adults, but it does not reach the child. The correspondence school method seems more satisfactory." Under Miss Noyes' direction a plan has been developed whereby religious instruction lessons are sent in weekly installments to the child. Older children are encouraged to

write back asking questions. Whenever it is possible personal contacts are made.

New Way to Get Subscriptions

The Missionary Herald tells the story of a missionary who went to India leaving in this country a dear friend who had no interest in missions. The friend was sure the missionary could not live long in such a country and as she wanted to be informed of the mission-

ary's death should it occur, she subscribed to the missionary magazine. Through it she became intensely interested in missions.

Negro Y. M. C. A. Work

The negro Y. M. C. A. report shows an increase in membership of more than 4,000 during the past year. The total is 32,341. The number seeking vocational guidance has nearly doubled and attendance at Bible classes has

The Quality Press

A PARISH PAPER YOU CAN AFFORD TO USE

This Minister Investigated

Bangall, N. Y.
Sept. 9, 1925.

Dear Sirs:

Your September ad noted. I have issued paper in other field. Expect to publish one here. Please mail me particulars of your plan. Best proposition out of six wins.

Thank you.

....., Pastor.

Our Proposition Best

Bangall, N. Y.
Oct. 26, 1925.

Dear Sirs:

Material for a 12-page Parish Paper with special Art cover will be mailed to you for printing in a few days. This will be my November issue.

Yours truly,

....., Pastor.
(Pastor's name given upon request.)

Delighted With Their Paper

St. Louis, Mo.,
Oct. 20, 1925.

The Quality Press,
Pana, Ill.
Gentlemen:

Enclosed you will find copy for the November issue of our paper. I was very much pleased with the workmanship on the October paper and my people were delighted. We feel that we have the best Parish Paper in the city. So well was the Messenger received that we are forced to increase our circulation.

We would appreciate your getting the November issue to us as quickly as possible, as it should be in the hands of our people on Sunday, Nov. 1. Your service on the first issue was excellent. Count me as a booster.

Respectfully,

....., Pastor
(Pastor's name given upon request.)

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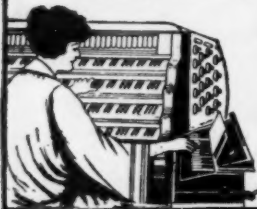
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Rev. L. H. Steele, of Kechi, Kan., says

"The New Indexed Bible is the most wonderful Bible ever printed. It is the greatest Book to sell on earth. I have been selling goods for 25 years and I have never experienced such sales. You can sell every family a Bible if they have the money. I have made over one hundred dollars a week and attended to prayer services and to preaching services each day. To sell Bibles, see the people, that's all. People say it is a Godsend. It is a great privilege and a pleasure to call on people with such a book.

Scores of ministers are adding from \$25.00 to \$50.00 per week to their incomes selling the NEW INDEXED BIBLE during spare time.

Catalogue and full particulars sent on request. Sample Bibles supplied at wholesale price.

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HYMNS for the LIVING AGE

Edited by H. AUGUSTINE SMITH

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Director of Music, Chautauqua, New York

Important features of this book:

All words are between the staves, making it possible to read and sing with ease.
The reinforced binding protects the book against the hard, if devout usage of over-zealous members of the choir.
The responsive readings, which mark a new epoch in Biblical literature for public worship are in the front pages where they can be used without throwing the book out of balance.
The index, which is so rarely used, is in the back of the book.
The musical settings constitute a rich and varied feast throughout and are fitted to the text with great care.
The music is within the range of the average voice and creates no unwilling sopranos and basses.
No section of the book is over-populated; there are a number of social service hymns, but not at the expense of hymns of devotion.

The price of HYMNS FOR THE LIVING AGE is \$1.75. The introductory rate is \$1.35 with transportation additional, from New York or Chicago.

A post-card request will bring a returnable copy for your study

THE CENTURY CO.

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NEW YORK

risen to 130,400 which is nearly 50,000 more than last year. The number volunteering as teachers and leaders has greatly increased as has also the number joining the church. Total attendance at Bible classes and religious meetings is 457,000 as compared to 364,000 in 1923-24.

\$1,000,000 Sought by Universalists

A campaign for \$1,000,000 over a period of five years was started at the Universalist general convention. Some of the money will be spent in building a memorial church in Washington, in creating a fund for ministerial pensions and in rebuilding Central Church and erecting a mission house at Tokio, Japan.

Rewards for Service

Small crosses with the inscription "For devoted service to the church in the district of Salina" are being given as rewards for faithful service in the diocese of Bishop R. H. Mize of Salina, Kansas.

Cleveland's Religious Education Report

Over 1,000 delegates attended the annual conference of the Religious Education Council of the Federated Churches of Greater Cleveland. An increase of 9,180 members was reported in the Church Schools. Total enrollment in Greater Cleveland's Church Schools now numbers 140,580. The average church school attendance for 1924-5 was 64%, a gain of 3.2%. The week day religious classes in 26 centers in the three suburbs where it is taught on school time had a total enrollment of 1,800 pupils of 4th, 5th and 6th grades. The average attendance was 93.7%. Daily Vacation Bible Schools held last summer numbered 94 with an enrollment of 12,314.

University Students Are Church Members

From statistics gathered from the students it has been shown that 93% of the University of Chicago students are church members.

7,959 Write New Testament

A total of 7,959 people in the churches of Cedar Rapids, Iowa, have completed the writing of the New Testament. Each person copied one verse and signed his name. The writings will be bound into a huge book and will be put on exhibit.

National Bible Institute

The National Bible Institute, New York, recently opened its new eleven story building. This society began its work in 1907. Over 300 graduates are in active service in foreign or home mission fields. One important feature which has proved extremely helpful is a medical course which must be taken by all who graduate from the missionary training course.

Rural Districts Need Religious Instruction

"Investigation has disclosed," says The Living Churchman, "that only one out of five of the people in rural districts attend church services. There are 4,000,000 country children that do not go to Sunday School. For 1,000,000 of these the reason is that there is no Christian church near enough to provide a place of instruction."

Statistics Show Progress

The annual report of the Methodist Board of Foreign Missions shows the following facts:

Christians on the foreign fields under Methodist Church—852,955, 191,555 of whom are children who have been baptized and are under religious instruction. Gain in membership 22,288.

India has the largest number of Christians enrolled in Methodist Church; China is second and Japan third.

The two boards employ 1,925 missionaries.

National pastors nearly outnumber the American missionaries 2 to 1.

There are 11,082 church schools with enrollment of 529,412.

Estimated value of all properties is \$40,000,000.

More News of the Malolo

We reported last month that the Malolo, the new steamship to run between San Francisco and Honolulu, is to be furnished with Bibles for every stateroom. We learn, also that it is to have a soda fountain in place of the old bar. The fountain is to be a work of art and it is hoped it will really take the place of the old bar.

Has Many Missionaries

Germantown, Pa., a suburb of Philadelphia, is not so very large in population but it is wide awake to its religious opportunities. There are on the foreign mission fields 120 men and women who have gone from Germantown churches. The people have given also \$50,000,000 for the support of mission work.

Catholic Home Missions

The Roman Catholic Church has created a new board, the American Board of Catholic Missions which will direct all the missionary enterprises in America. Cardinal Mundelein is named as the head of the new organization which will have its headquarters in Chicago.

During the world war the missionary work in Turkey largely carried on by the American Board was almost at a standstill. The following extract from an American Board secretary tells of improved conditions now:

"Our old work was chiefly with the subject 'Christian populations.' They were driven out between the years 1915 and 1923. Slowly but definitely the mission has turned its face toward the task of reaching the Turks, until now we have once more a thorough missionary organization with schools and hospitals covering a fairly large part of Turkey and engrossing the attention of some ninety missionaries. Nine out of eighteen former stations are re-occupied. The school enrollment, made up very largely now of Turks, is steadily increasing, and requests for the opening of new schools are numerous. The attitude of the Turkish government toward our institutions is friendly, provided religious instruction is not given in them. The new Turkish authorities have adopted the policy of secularizing all public institutions, and they demand that the missionary institutions shall likewise be secularized. Regrettable as this restriction is, it nevertheless does not prevent the personal approach, and this is after all the most effective method of persuading individuals to accept Jesus Christ."

This is My Church

Here, through beautiful services, I come close to God and to my human comrades in worship.

Here in many ways I learn the truths by which I may live a brave, happy, and useful life.

Here I gain strength by which I become that which I have learned I ought to be.

Here I find comfort in my sorrow, courage in my struggle, joy in my victories.

Here I come into union with Christ, my Master and Friend.—Ozora S. Davis.

The World's Famous Streets

The richest street is Fifth Avenue, New York, the widest, Market Street, in Philadelphia; the shortest is the Rue

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By WILLIAM L. STIDGER

Descriptions of sunset scenes witnessed by the author in China, Java, Borneo, Sumatra, the Philippines, and other places in the Far East.

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Ble, in Paris; the dirtiest is that of Tehanksti, in Nanking, China; the cleanest is the Via Castila, in Seville, Spain; the most aristocratic one is Grosvenor Place, in London; the most beautiful is the Avenue des Champs Elysees, in Paris. The narrowest is Via Sol, Havana, Cuba, which has a width of no more than 42 inches, while the most historic is Appia Via, the road to Rome over which the Caesars passed, and by which the Apostle Paul reached that famous city two thousand years ago.

Dear Sir:

Having been taking your paper for a year, and have thought it well worth while. There is an editorial in September's issue entitled, "The Minister and Self Pity," which is the best thing I have seen in a long while in any religious paper; on that theme. Hit the line again, and hit it harder next time.

I think the time has come for the Pension business to be put upon a new basis. We preachers should be organized to take care of ourselves as railway men are organized. A preacher with \$150.00 a month cash, and a house to live in that costs him nothing, is as well able to provide for himself as are the majority of his parishioners, and that is the thing we should be doing and not going to our lay folks for pensions.

Yours truly,
George W. Turner,
Strawberry Point, Iowa.

To seek for the reproduction of Christ's mind in the mind of the community is the greatest aim that we can cherish.—Phillips Brooks.

An African being asked, "How do you know there is a God?" replied, "How do I know that my goats passed along the wet, muddy road this morning if not by the deep imprints left in the mud?"



The Sunday School's Piano

—But the Whole Church Uses It!

The Sunday School must have a piano of course. So why not follow the plan adopted by many churches: Purchase a little Miessner, and through its easy portability make it serve the choir and orchestra, at league meetings, church entertainments and many activities where piano music is needed. The little Miessner can easily be carried to the basement for church suppers. Moved anywhere.

Aside from its portability, the little Miessner is a wonderful piano, endorsed by eminent musicians and musical educators. Its big, full, rich tone is a true achievement. It has many advanced features of construction. The Miessner is a thoroughly high-grade piano, built to last, and priced very moderately.

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Please send me Miessner catalog, special price to churches and details of your 10-day free trial plan.

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The Holy Child. Just out. A new and thrilling Biblical drama. Per copy, 25 cents.

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It Came to Pass in Those Days. Eye-witnesses tell the story. No memorizing. Per copy, 25 cents.

Stars and Angels. Novel features for all departments of the Sunday school. Per copy, 35 cents.

Christmas Pageantry. A collection of short and easy pantomimes. Per copy, 35 cents.

The Light of Men. A candle service. No memorizing. Per copy, 25 cents.

The Holy Story in Pantomime. A striking Biblical entertainment. No memorizing. Per copy, 25 cents.

Holiday Help. Christmas ideas for old and young. A great favorite. Per copy, 35 cents.

Quick Work for Christmas. Holiday entertainments for all ages. Per copy, 35 cents.

Under the Christmas Star. Sparkling exercises for old and young. Per copy, 35 cents.

When Jesus Was Born. A vivid Biblical drama of Bethlehem. Per copy, 25 cents.

The Birth of Christ. The Christmas Story dramatized. Nothing else like it in print. Per copy, 25 cents.

Send check, coins post-office or express order, but no stamps, please.

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Sermon Filing

THE order of the minister's study, the smooth performance of his duties and the peace of his mind are dependent far more than it would seem to an outsider upon his ability to file easily and find quickly all reference material not in book form. Among such material, sermons and special addresses are most important. The sermon or special address represents the careful digest of much reading and the personal powers of the preacher combined in the treatment of a worthy theme. It is the best he could do on that subject. It contains illustrations and thoughts far too valuable to be consigned to the oblivion of garret or a "barrel" of the old-fashioned type. If it was worth preaching the first time, it is worth preserving as the basis of other messages before different audiences from time to time. It may be destined to be a veritable live-saver when a sudden demand comes for a special address before the Possum Trot Hollow Community Association after their much advertised speaker from afar telegraphs a sad tale of tonsillitis a few hours before the great event.

A five year pastorate will ordinarily produce nearly one thousand sermons, prayer-meeting talks and special addresses. With no system of filing, the average minister will soon find himself preaching on the same topics and texts used before, without recalling that he has used them, and in all probability unconsciously repeating much of the used material. Memory plays queer tricks. A well-authenticated tale is told of a certain minister who supplied a church during August for three successive summers and who used one special sermon each year without being conscious of the repetition until a deacon jocularly took the learned doctor

to task. What that particular preacher needed was not more sermons for he had spent most of a lifetime in the active pastorate, but some simple system by which he could tell at any time where and when he had preached any one of his "Royal Georges."

After the number of sermons and addresses reaches the limits beyond which memory can no longer be relied upon to act as an infallible index for topics, texts and the general substance of material used, the practical difficulties involved in filing reduce themselves to three. First, if I am going to preach from a given text or passage, how can I ascertain quickly if I have already prepared an exposition of that text, possibly several years ago? If I have worked it over carefully once, using all available commentaries and other helps, it is obviously better to review that work as the foundation for further study than to go over the very same ground again. Second, if I am to approach a sermon from the topical angle, how can I discover if I have ever developed that particular theme before? Third, if I want to use an old sermon when I supply in vacation at another church or when I have been counting the sands of the seashore instead of preparing for the Sunday of reckoning, how can I be certain when and where I used that sermon before? These difficulties may seem trivial to anyone who has solved them or whose memory is half as good as the sort described in advertisements of memory courses but they are far from being a light matter to the average beginner who has successfully escaped from a three years' course in theology and homiletic theory without having been contaminated even in the slightest degree with any practical knowledge of how best to handle the actual details involved in parish administration.

The typical course of "evolution" in such cases is for the primordial germs of protoplasmic ideas created by spontaneous combustion, in conversation with other clergymen, to develop gradually into the missing link of "my system." Then, when time and the amassing of material have had time to bring about the survival of the fit and to expose the personal idiosyncrasies of "my system," many hours of labor and many vain regrets are expended in rescuing the results of several years of preaching and placing them in the competent care of a system that will work. The writer began by using a common cardboard file with alphabetical divisions under which sermons were

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Your Name with copper plate Gothic type (not over four lines) printed in rich dark blue ink on 100 bond letter-heads 8½x11 inches with envelopes to match. This is a popular style, now being used by so many pastors and other professional men. A \$2.75 value. Sent post-paid for **\$1.00**
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24 Christmas Cards with beautiful raised designs, appropriate sentiments, fine quality white alligator finish stock with envelopes to match.

Free We'll add your name FREE if you place your order before October 30.

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Christmas Cards Printed Church Supplies

filed topically. After filling three such files, the limitations of the system became too apparent to be ignored or to be met by adaptations. The next plan was to use nine by twelve manila envelopes, placing ten numbered sermons in each envelope with subjects, texts and numbers written on the outside of the envelope. Texts, topics and places where preached were also recorded in three different parts of a card index file. This seemed satisfactory for a while. But it was a nuisance to remove ten sermons from a tight envelope to secure one, and then find that it was the wrong one! It was an ever greater nuisance to maintain the card index or to find when a sermon had been preached by searching through several hundred entries. Other defects were revealed as the material grew in bulk until finally the whole system was junked to make way for one that is quite commonly used by ministers everywhere.

The main features of this plan for filing, upon which individual adaptations may easily be built to suit special needs, are suggested below. Every sermon is placed in a separate envelope. If full size sheets are used, envelopes may be secured to accommodate them and these envelopes will fit any standard letter file or transfer case such as are used in most offices. Many prefer to use half sheets for which a very light plain manila envelope can be secured at small expense or an envelope already printed for such use can be secured from a preacher's supply company. All notes, clippings, etc., are placed on the half sheets and all the material pertaining to the sermon and not in books is placed in the envelope to be filed. On the outside of the envelope, the following data is written in ink or type. 1. Subject. 2. Text,—reference and words. 3. Description,—a brief sum-

mary of the theme sufficient to indicate the general contents of the sermon at a glance. 4. Preached,—under this heading are indicated numerically the date and place for every time the sermon has been preached. Thus in one place, and in one neat, compact envelope, everything pertaining to the sermon is kept in such form that a

glance at the outside will give all necessary information for reference.

For purposes of quick reference, these envelopes are then filed under headings of a general character such as Devotional, Doctrinal, Christ, Evangelistic, Bible, Church, Prayer, Missions, Funerals, Articles, Church Year, etc. Under the last heading, there is



IF YOU or any other minister preached while clothed in overalls, no doubt you would be severely criticized. Some would say you were either a fanatic or unbalanced mentally. Your church officials would inform you that the costume was beneath the dignity of your calling and out of harmony with the sacred surroundings, besides not being conducive to spiritual worship.

You might explain that the overalls covered your body just as well and that you could not afford better clothes, but just the same you would not command the respect of the members or community, and finally you would have to make room for a man who knew the value of a well appearing minister, although it did cost a little more.


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impression. Your printed matter represents your church—it is your salesmen. Your salesmen should not be shabbily dressed any more than your minister.

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a separate tab for each month and practically all special sermons are found here. For instance, a Mother's Day sermon will be found under Church year—May, etc. No provision is made by this method for textual references and for this recourse has been had to the card index. The writer keeps two such indices, one arranged by books and chapters of the Bible as a permanent file for book material bearing specially on certain texts, and the other arranged topically for topical material contained in books. In the former of these, under the proper text, a reference is made in red ink to the title and class of the sermon preached. For instance, on the card for I Corinthians 13, there is entered in red ink, along with other references to book material which are in black ink, "13—Three Survivors—Dev." Reference to that card at any time shows that there is a sermon on I Corinthians 13:13 entitled "Three Survivors" and that it will be found under the Devotional section of the sermon file. In a moment, one can thumb over all the sermons in that section and the correct envelope reveals the general thought of the sermon, that it was preached in Upland, Feb. 4, 1923, A. M., and published in The Expositor, August, 1923. The published form will also be found under the Articles tab where all published writing is filed.

The ultimate tests of a file are accuracy, simplicity and results, especially quick and certain results. For accuracy and simplicity the above plan can scarcely be excelled. Sermons must be placed somewhere and the easiest thing to do with them is to insert them in separate envelopes of convenient size with a minimum of reference data noted on the outside. If a preacher emphasizes texts rather than topics, he will find it advisable to reverse the above order and to file sermons under headings denoting the books of the Bible, making a card index for the subjects if he so desires. For workability, the plan is the simplest that the writer has discovered. A glance at the card index shows at once all biblical and sermonic material filed under any text. Anything else about a sermon that is needed can be discovered in a few seconds by referring to the envelopes in the section under which such a theme would naturally be placed.

If our neighbors had as few faults as ourselves, what a pleasant, old world this would be to live in.—Boston Transcript.

The Unknown Years of Jesus

(See Ad on page 161 this Issue)

Additional Book Reviews

Charles M. Sheldon, His Life Story. (George H. Doran Co., 309 pages, price \$2.50.) This autobiography of the author of "In His Steps" is a very readable book. The story starts out on the Dakota prairies where the father is digging a well with the help of his boys. A falling bucket just misses the father at the bottom of the well. When he came to the surface and they are all in the kitchen of the prairie house talking over the incident, the mother says to the husband, "Stewart, I feel like thanking the Father." Then the family knelt and the father prayed and after him the mother.

It was a scene which stamped itself indelibly upon the impressionable boy, and the devout spirit of his early home goes far to explain the future preacher and author.

The story of "In His Steps" is full of interest. Here is a book which has sold more than 22,000,000 copies in twenty languages, and yet has brought the author no financial returns to speak of because of a defect in the copyright. Multitudes have supposed the book made Dr. Sheldon rich and have written him for donations.

In like manner the story of the newspaper which was edited for a week in the attempt to produce such a paper as Jesus would approve is another very human interest story.

No one can read this life story without enjoyment, and without a real inspiration to nobler living and larger service.—J. E. R.

"Communion Addresses," by Representative Preachers, edited by Frederic J. North. (George H. Doran Co., 192 pages, price \$1.75.) Only a very few volumes of communion sermons are to be found, so that this volume fills a real need. To be sure like other volumes of sermons this one ought not to be read by ministers who use the work of other men as a crutch. The reviewer in the earlier years of his ministry read almost no sermons, but he finds now that they are quite safe reading.

The twelve addresses in this volume are of a high order by such preachers as Rev. James Black, D. D., Rev. George H. Morrison, D. D., Rev. James Reid, M. A., and Prof. James Alexander Robertson, D. D. All of the contributors, in fact, are men across the water.

From the standpoint of this reviewer the chief defect of the addresses is that they are much too long for a communion service in an American church. One would like to read these addresses if, to borrow a suggestion from the sugar bush, the sap had been boiled down and we had been given a cake of maple sugar.

There are, however, many other passages in the volume as fine as this: "We must keep near to God in personal communion not that we may be led to mystic rapture, but that when we go out to help our brother there may be something of the power and peace of God with us."—J. E. R.

The Patrimony of Life, by Hobart D. McKeehan. (Revell Co., \$1.25, 137 pages.) A series of sermons introduced by Joseph Fort Newton, on the value of

life's patrimony and the tragedy of wasting it. The sermons are a striking reminder of the "wealth which has been given—as a trust either by—ancestors or contemporaries." The first sermon is introductory; the second is entitled, "The Things that Remain" in this period of our civilization when we are changing our standards. The third sermon is concerning the World's Ideal Friend, "who understands all and is the pathway to peace and the Holy City. There are eight sermons in the volume and the author with clear thinking but not an extraordinary originality presents a "Christlike God through the mediation of a Godlike Christ."—M. G.

Teaching the Youth of the Church, by Cynthia Pearl Maus. (George H. Doran Company, New York. Price \$1.75.) This is an excellent book for one who wishes to get a simple, clear and an intelligent statement of the newer educational viewpoint as applied in the realm of religious education. The author reveals a wide experience and a thorough mastery of the subject. Every page is packed with worthwhile information and stimulating suggestions. The first four chapters deal with the essentials every teacher must master if she would arouse the scholar to self-activity in the development of spiritual personality. There follows consecutively chapters on the modern methods of teaching. Such as: the story, question, topical, outline and project method. The outstanding value of this much needed book is that the author has gathered the cream of information on the art of religious instruction and wherever necessary has given excellent type lessons, worked out in detail, for the reader's help and study.—T. E. B.

"You may travel, no matter how fast
or how far;
You can not escape it, wherever you
are.
Some duty awaits you, some good you
should do—
There is something the world is expect-
ing of you."

Just being happy helps other souls
along;
Their burdens may be heavy and they
not strong;
Your own sky will lighten if other skies
you brighten
By just being happy with a heart full
of song.

—Ripley D. Saunders.

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Dear Friend:

I was very sorry not to find you home when I called on . My not finding you at home assures me that you are not ill. I hope, therefore, to have the pleasure of greeting you in church this coming Sunday.

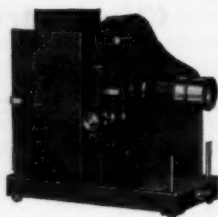
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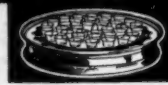
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I spoke the word that made him glad;
This I have done today.
I heard him lift his voice in praise;
It gave him hope for the better days,
And helped him walk in the holy ways;
This I have done today.

I found a soul that was stained with
sin;
This I have done today.
And brought him to Christ, who took
him in;

This I have done today.
I knew my Lord, and what it had cost
To save a soul like him who was lost.
So I guided his barque, that was
tempest-tossed;
This I have done today.

I lifted his burden when the day was
long;

This I have done today.
It helped him carry his cross, with a
song;

This I have done today.
Up where the midst have cleared away,
Out on the glory, shining way,
I will join his song in eternal day;
This I will do some day."

—Church Chimes. Walnut Street Baptist Church, Louisville, Ky.

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"The impression widely entertained that foreigners are responsible for more than their share of the crime committed in the country is not quite borne out by some recent figures. They have been charged with committing 'more than 60 per cent of our crimes of violence,' but while the murder rate for each 100,000 of the population is 65 in Memphis, which has the unhappy distinction of standing at the head of American cities in murder, the foreign element in its citizenship is only 3 per cent. Cleveland, however, with 30 per cent of foreigners has only 18 murders to the 100,000, and New York with 38 per cent of foreign population has a murder rate of only 5, or less than one-twentieth of the Memphis rate. Then the crime of murder among native Americans is much more frequent than among foreigners. We must give foreigners their due."—The Continent, October 8, 1925.

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"Tomorrow afternoon," said a minister to his congregation, "the funeral of Mr. So-and-So will be held in this church. I shall make a funeral address on the occasion and the man himself will be here, the first time in twenty years."—Diocesan Record.

A visitor who attended service in one of the Cambridge College Chapels heartily joined in the singing. Presently up came the verger, touched him on the arm and told him he must not sing there: that was the business of the choir. "This is the house of God, isn't it; surely I may sing here?" asked the visitor. "No, it is not the house of God, it is a private chapel!" replied the verger.—Christian Register.

Definition—A pedestrian is a man whose wife is using the car.—Life.

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Minister (concluding sermon on demon rum): "And if I had my way, I'd throw all the liquor and whiskey in this town into the river. We will now sing the concluding hymn."

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"What is it that keeps us from doing wrong?" asked the teacher.

"Well," declared Jimmie, "there's ten commandments and about nineteen or twenty amendments."—American Legion Weekly.

Harold had been taken to the children's service for the first time. On his return his mother carefully asked him about the service and the address. He replied: "It was about two people who lived in a very beautiful garden called Paradise, and they were so happy until the servant came."—The Watchman.

We don't know what kind of skins make the best shoes, but banana peels make the best slippers.—Christian Advocate.

Sounds Foolish. But Is It?

The Hoosier Motorist says, "Punctuate this, and it will not sound so crazy:

A funny little man told this to me
I fell in a snowdrift in June said he
I went to a ball game out in the sea
I saw a jellyfish float up in a tree
I found some gum in a cup of tea
I stirred my milk with a big brass key
I opened my door on my bended knee
I beg your pardon for this said he
But 'tis true when told as it ought to be
'Tis a puzzle in punctuation you see."
—The Western Christian Advocate.

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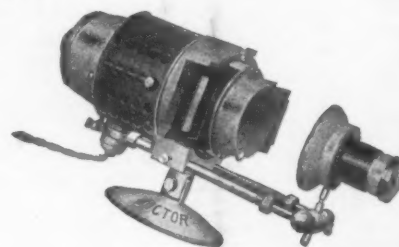
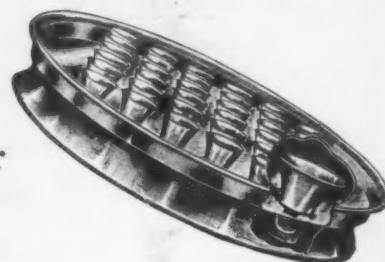
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